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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XXIII

AUGUST, 1931

NUMBER 8

Ulric Zwingli

Patron Saint of the Reformed Church

DIED OCTOBER 11, 1531

THE year 1931 marks the 400th Anniversary of the Death of a Great Leader of the Protestant Reformation of the XVIth Century. This

solemn event affords an opportunity to our pastors and members to gather on Sunday, October Eleventh, in all our sanctuaries, and pay homage to a champion of the Faith, a preacher of Righteousness, a lover of the Truth, and a friend of mankind.



ULRIC ZWINGLI
1484-1531

Zwingli was a social reformer as well as a religious leader. The Bible was his rule of life. He taught that men should cherish Christian charity for one another, so far as the conscience of each will permit, and to pray for the enlightenment of the Spirit.

These are the views Christians should adhere to, and proclaim in this modern age.

The Fall Program

*of the Reformed Church in Which All the Ministers and
Members Are Invited to Share its Benefits*

Missionary and Stewardship Conference, Harrisburg, Pa.,
September 16, 17.

Meetings of the Synods—Northwest, German East, Midwest
and Potomac.

Ministerial Relief Day, September 27.

Every Member Canvass Campaign Conferences. Also Consist-
orial Conferences.

Conferences for Spiritual Emphasis.

Celebration of the 400th Anniversary of the Death of Zwingli,
October 11.

Fall Meetings of the Classes.

Home Mission Day, November 8.

Reformed Churchmen's Convention, Harrisburg, Pa., Novem-
ber 10 to 12.

The Every Member Canvass, last week of November.

**What a release of spiritual power there will be in our
Church if this Program will receive the full and hearty
approval of all our Pastors and Members! NOW IS THE
TIME to plan for it, and to pray for it most earnestly.**

**“SEEK YE THE LORD WHILE HE MAY BE
FOUND; CALL YE UPON HIM WHILE HE IS NEAR.”**

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

They that wait upon the Lord shall renew their strength. —Isaiah 40:31

If the sense of security is essential to the peace and comfort of nations, it is equally imperative in the life of the individual.

—CHARLES E. CREITZ.

Anywhere in the world today Jesus is the apex of what anyone has conceived for human character and infinitely more.

—STEPHEN J. COREY.

The silent skies are full of speech
For who hath ears to hear.

—PHILLIPS BROOKS.

“Not as I will!” the darkness feels
More safe than light when this thought steals,
Like whispered voice to calm and bless
All unrest and all loneliness.

—HELEN HUNT JACKSON.

“Sweet glimpses of His presence come to us
in our finer moods, when we are at prayer or
public devotion, or when we do some service to
His little ones.”

If thou wouldst live unruffled by care,
Let not the past torment thee e'er.

—MATTHEW ARNOLD.

“Our hesitancy to answer the supreme opportunity with supreme consecration is no less fatal to our souls than is gross sin.”

His clouds of lowliness were riven,
And God had shown Him at a glance
His own Divine significance.

—EDITH A. S. ROBERTSON.

Drug your artistic sense and you lose the pain
of the ugly, but you also lose the inspiration of
the lovely.

—J. H. JOWETT.

I ask Thee not my joys to multiply—
Only to make me worthier of the least.

—ELIZABETH BARRETT BROWNING.

Each individual must determine more than
nine-tenths of his own code as he meets prob-
lems of conduct which are his to decide.

—GEORGE H. BETTS.

The Spirit cries; it knows what we ignore,
Some holier lot neglected and some more
Radiant existence that we have put by—
Some scope or some communion we deny.

—AMOS N. WILDER.

“Solitude is the sacred ground which religion
in every age hath chosen for her own.”

Love is satisfied with none other than the
complete removal of the malady that blasts
humanity.

—G. CAMPBELL MORGAN.

Only as we realize our limitations can we
understand the power and loving kindness of
the Father. Most of our burdens are heavy, but
not real.

—HARRY BURTON BOYD.

There is plenty of friendly soil for the will
of God to live in. Today let us make it a busi-
ness to talk of the good things that are going
on.

—J. HENRY HARMS.

The grace of God is as much needed in green
pastures as in the desert; as much by the still
waters as by the stormy seas.

—J. PERCIVAL HUNT.

The Prayer

“FATHER of mercies we adore Thee for the fulness of Thy love manifested in Jesus, our Lord.
... Make us worthy of Him, and may the mind that was in Him be in us also. Amen.”

The Outlook

VOLUME XXIII

NUMBER 8

AUGUST, 1931

of Missions

Our Motto: The Church a Missionary Society—Every Christian a Life Member

Labor Sunday Message, 1931

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.)

ECONOMIC SECURITY—A DEMAND OF BROTHERHOOD

DURING the past year we have seen millions of men and women tramping the streets looking for jobs, seeking help in churches and police stations, standing in bread lines, and waiting in the vestibules of relief societies. This army of unemployed has been composed not merely of the inefficient of our industrial system, although they are the first to suffer, but chiefly of the manual and clerical workers upon whose competent labor we have all depended for the necessities of life. Such conditions have constituted a serious indictment of our economic organization both as to its efficiency and its moral character.

Comprehensive and reliable figures of unemployment in the United States are lacking, yet we know that there was a decrease of 750,000 in the number of workers employed in the manufacturing plants reporting to the United States Department of Labor between October, 1929, and January, 1931. Employment on Class One railroads declined 17 per cent in the twelve months following October, 1929, with a total eviction from the industry during that period of nearly 300,000 men. The number of persons unemployed in the United States last winter, according to the United States Department of Commerce, exceeded six millions.

Permanent Preventives of Unemployment

The first need in the presence of such an emergency as that of 1929-31 is, of course, relief. However, an intelligent, self-reliant society will exercise forethought and take action to the end that the necessity for such relief may be abolished. It will frankly face the fact that twenty times since 1855 our country has passed through business depressions. Eight of these may be classed as major economic disturbances. Are we to continue indefinitely to drift into such situations through lack of any adequate social planning?

In order to make progress toward a society organized on the basis of justice and brotherhood, we need to raise vital questions with respect to the present economic order. When prosperity shall have returned, is it to be the same kind that we have known in the past? History indicates that a return to such prosperity will be only temporary and that another depression with its human suffering will follow unless fundamental changes are made.

It is not possible to treat and we shall not attempt even to enumerate here the many and complex reasons for business depressions. Many economists tell us, however, that one of these reasons lies in the present distribution of wealth and income. This phase of the matter is also peculiarly a problem of brotherhood and therefore of particular concern to religion. Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one

million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars. A careful estimate made by Dr. Willford I. King, of the National Bureau of Economic Research, indicates the following approximate distribution of wealth in the United States in 1921: one per cent of property owners held thirty-three per cent of the wealth while ten per cent owned sixty-four per cent of the wealth. On the other hand, the Bureau reports that the average earnings of all wage earners attached to industries in 1927 amounted to \$1205, or \$23.17 a week. It is to be remembered that even these average earnings do not indicate the income of the least privileged, since millions must fall below the average. Such a distribution of wealth and income concentrates wealth largely in the hands of the few, while it leaves the masses of workers with insufficient income to buy the goods which with the help of modern machinery they are now able to produce. Hence we have what is called "overproduction," but which, perhaps, should be called "underconsumption." Purchasing power has not been scientifically adjusted to production. Apparently it can be thus adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for.

A New Status for Industrial Workers

Unfortunately, business is so organized as to give greater security to investors than to wage earners, the greater emphasis still being upon security of property. Reserves are commonly set aside in good years for the payment of dividends while in most cases no similar reserves have been made to stabilize the workers' income. In 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations, according to the Standard Statistics Company, amounted to \$318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory payrolls of the Federal Reserve Board showed that total wage payments decreased about 20 per cent from the total paid in 1929.

That there are grave imperfections in an economic order which make possible the stark contrast of vast fortunes and breadlines is obvious. Society must turn its attention increasingly to the unsoundness of the present distribution of the national income, and to the control of the money-making spirit which lies behind it. Public sentiment must also turn against the amassing of property especially through stock speculation without regard for social consequences. New emphasis must rather be laid upon the Christian motive of service.

It is essential that we should have a new concept of the position and needs of all the workers and producers in the modern world. Society now treats millions of them, in times of depression, as if they were dependents, hangers-on, social liabilities. As a matter of fact, they are the very foundation of our economic structure. Justice, not charity, is the basic demand of the situation. That the worker is in theory entitled to a living wage is readily granted. But a living wage is generally conceived of as a sum that will purchase the necessities of life during the time that the producer is at work. We must extend the concept to cover all of a worker's life, including the two periods at the beginning and at the end—childhood and old age—when one cannot earn. This suggests an ample wage during unemployment, stabilization of employment, and adequate protection against interruptions in the opportunity to earn by methods which will preserve the initiative and independence of the worker but at the same time safeguard the family income by such provisions as workmen's compensation, health insurance, unemployment insurance, maternity benefits, and old-age pensions.

Economic Planning

Before these great objectives can be fully attained we shall have to seek a new strategy in the organization of society itself. Our economic life now seems to be largely without a chart. The best minds of the nation are needed for the reconstruc-

tion of our social and economic life on sound religious principles. Our hit or miss economy is noteworthy for its lack of direction and social purpose. For this there must be substituted a system of national planning, adjusted to world-wide trends. The world is an economic unit. We do not live unto ourselves. Unless the dawning recognition of this fact is quickly incorporated into our national policy unendurable misery and chaos will result.

The facts of the situation themselves constitute a challenge to the churches to assume their rightful place of ethical leadership, to demand fundamental changes in present economic conditions, to protest against the selfish desire for wealth as the principal motive of industry; to insist upon the creation of an industrial society which shall have as its purpose economic security and freedom for the masses of mankind, "even these least, my brethren"; to seek the development of a social order which shall be based upon Jesus' principles of love and brotherhood.

The Kingdom of God Campaign

By WILLIAM AXLING

Secretary of the National Christian Council of Japan

THE Kingdom of God Campaign started its second year with four major objectives.

First—Through the holding of Training Conferences for Christians to mobilize for the movement the laity of the Church and to train them for active participation in the movement.

With this in view two Mass Training Conferences were held early in the year, one in Tokyo for the area including Tokyo and the territory to the North and one at Nara for the Osaka-Kyoto-Kobe district and the surrounding territory. One thousand four hundred and fifty laymen and lay-women attended these Conferences. These delegates were sent by the churches in the areas covered by the conference and have proved a tremendous force in creating interest in the campaign in their respective churches and localities.

Following these two mass conferences, conferences of a similar character have been held in a great many of the provinces of the Empire, with representatives from all of the churches in the province in attendance.

Second—Another objective has been that of continuing the mass evangelistic meetings which were started last year. Dr. Kagawa, of course, has been the central figure in this particular phase of the movement but there have been a large number of pastors, as well as laymen,

who all over the Empire have served as evangelists in meetings for the public at large.

Statistics have not as yet been gathered to cover this phase of the work for the current year so it is impossible for me to report the number of meetings held and their results.

Dr. Kagawa has covered the Tohoku fairly well and recently has had some wonderful meetings in the Hokkaido. During the twenty days' campaign there over 2,000 people signed cards as inquirers. Some of these meetings were really monster meetings with the attendance running as high as 2,000 at a single service.

As one feature of the mass evangelistic meetings for the general public, the Central Committee planned to invite two outstanding speakers from abroad. Dr. Stanley Jones, of India, was one of the men invited. Dr. Jones has replied that he cannot leave India at the present time.

Another speaker who has been invited is Bishop Nicolai, of Serbia. He has accepted the invitation and will reach Japan the middle of October. It is planned to hold meetings in nine of Japan's largest cities, with him as the main speaker. In this series there will be a special effort to reach students.

However, there will also be mass meetings for the general public. Bishop Nicolai comes highly recommended by Dr. Mott. He is a member of the Greek

Church, but is a leader of its liberal wing and makes a very profound impression wherever he goes.

Third—The third objective has been to project the movement into the neglected rural area by promoting and conducting Peasant Gospel Schools. As a promotional measure a Conference for the Training of people to conduct Peasant Gospel Schools was held in Tokyo in April. Over 100 delegates, most of them officially appointed by the denomination with which they are connected, attended this Conference.

Such Christian rural specialists as Messrs. Sugiyama, Kuribara, Massaki, Kurabayashi, Yabe, Takizawa and Kagawa, out of their own experience placed before these delegates the purpose, the technique, the course of study and other matters pertaining to the conduct of a successful Gospel School.

The Kingdom of God Campaign has also provided speakers for quite a large number of Peasant Gospel Schools that have already been held this year. However, the movement only provides speakers for Gospel Schools that are co-operative in character; that is, it will not send speakers to schools that are under purely denominational auspices.

Fourth—The fourth objective of the movement this year is that of following up campaigns that have been held in the past with a view to conserving their results. Quite a number of such follow-up campaigns have been held and each District Committee, with this as a goal, is encouraged to put on special meetings for special groups, such as meetings for students, for educators, for business men, for working men, etc.

The Kingdom of God Weekly has held its own both as to circulation and content and about 30,000 copies are published every week. The launching of this evangelistic medium and the wide circulation which it has attained in so short a time is one of the outstanding achievements of this campaign thus far.

The following are some of the by-products of the movement to date:

It has created among the Christian forces of the Empire a spirit of co-opera-

tion and solidarity which did not exist before the movement was launched. The ninety District Committees that have been organized under its auspices have brought the Christians of the cities and of the provinces in which these Committees are functioning into very close working relations and given them a new consciousness of the fact that they are one, with a common Lord, a common Gospel and a common goal.

Another by-product of the movement has been a broadening of the vision of those who have actively participated in it, and a re-interpretation of their task in terms of a more practical Gospel and a Christianity applied to the problems which are distressing our modern world.

Another far-reaching by-product has been the creation among the Christians of other nations of a new interest in the Christian movement in this land and especially a new interest in the progress of the indigenous Christian Church here which is fast reaching full manhood.

Letters come from all quarters of the world expressing a deep interest in this Kingdom of God Campaign, assuring us of the prayers of a large number of people in the various nations and asking for information to pass on to many who are eager to know how the movement is progressing.

In a very real sense the Campaign is thus creating not only a new solidarity within the Christian forces of the Japanese Empire but is creating a sense of solidarity between the Churches of the West and the Churches of this land.

There are, however, some unsolved problems connected with the movement and one of these is how to efficiently follow-up those who, through the Campaign, have signified their purpose to ally themselves with Christianity and the things for which it stands, and to really conserve for the future the work of the movement.

The movement needs your constant and passionate prayers. It is packed with large potentialities but only prayer and the work of God's spirit can bring these to realization.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

From the General Secretary's Report

NEVER in the history of the Board, at least in the last 25 years, have we faced such conditions as confront us today. The Treasurer's report will show the tragic decrease in our receipts during the past six months. It is needless to inquire into the reasons for this. The change in the fiscal year, the world-wide financial depression, the moral attitude of many of our people towards the Church and especially towards the work of Missions, are undoubtedly contributory causes to the present condition. But we are facing a real crisis. Many of our churches have been unable to meet their local budgets, and when such is the case benevolent contributions naturally diminish. The reports of the Missionaries indicate that the Missions themselves are not able to meet their obligations either in the way of pastors' salaries or interest payments. Under such circumstances it is impossible for them to pay off on the principal of their indebtedness. In a number of cases efforts have been made to refinance their loans from the Board in banking institutions, but these efforts have practically all been unsuccessful. If we could liquidate some of the \$1,400,000 invested in the Missions we might find some relief as a Board. With no hope of securing repayments, with a decided shrinkage in the Apportionment, with the banks denying us any further credit, the Board faces an impasse for which no remedy is in sight. And yet it is imperative that the work must go on. In any financial crisis there are only two ways, two solutions offered us. These are—*increase your income, and curtail your expenditures.* The first is almost a physical impossibility. Our normal channels do not seem to guarantee this. To

put on a financial drive at this time does not hold out any promise of success. Large givers who ordinarily might come to our relief, have been approached, but without avail. There is, therefore, the only other alternative which is left to us. We have already made drastic cuts, and have put on a rigid regime of economy, but it has not as yet reached the limit where relief may be had.

I am convinced that in our present crisis in the Church we need a thoroughgoing reorganization of our working forces. The promotional impetus must be located in local personalities out in the field where the spirit of self-determination may be properly directed and utilized.

In our attempts to lessen the amounts of our appropriations it may be necessary for us to confine ourselves more strictly to a limited definition of our task. Our Board does comparatively little work of a purely Home Missionary character. The bulk of our work takes on the nature of sustentation, of maintenance, rather than of distinctive mission effort. Many of the so-called Missions on our Roll could be properly cared for by a reconstruction of charges on the part of the Classes. Therefore, we should invite the co-operation of the Classes in solving this problem.

These problems confronting us at this time call for earnest prayer and clear consideration. We need wisdom from above, but above all, we need faith and hope and courage. We dare not falter, nor shrink from our duty. The Church needs men like the members of this Board are, to lead it out and on in the accomplishment of the task which is the Lord's and for which He puts us to this moral test.

"May God bless the magazine and its editors."

MRS. JOHN F. FISCHER, Denver, Col.

“Well Done”

TWO mission churches, within the Department of the East, went to self-support July first—Trinity Church, Lewistown, Pa., and First Church, High Point, N. C.

Trinity Church, Lewistown, was organized in 1901 with 19 members. It was enrolled by the Board of Home Missions in (January) 1902 with 41 members, and had therefore been supported by the Board of Home Missions for a period of 29 years. The membership reported to classis this year was 413 and of the Sunday School 460. It has gone to self-support with a beautiful and very complete modern plant and equipment, including parsonage, valued respectively at \$150,000 and \$12,000.

The congregation has an indebtedness of \$79,800, of which \$12,000 are due the Board of Home Missions. This congregation received toward pastoral support from the Board of Home Missions during the 29 years of its enrollment the sum of \$16,338.00 and received toward its building program a grant of Forward Movement money from the Board of Home Missions of \$8,000.00. Earlier in its history it had received a loan from the Bi-Synodic Board of Home Missions amounting, at the time of the transfer to the General Synod's Board in 1913, to \$5,000.00. This was paid off by July 1, 1919, at which time the Board made a grant to the mission of \$785.47 to balance the account, being accumulated interest to date from the date of the transfer. This congregation had a perfect record for the payment of the apportionment in full until 1929, when it became heavily burdened with its building program. It has a record during the 29 years of its enrollment of having paid for benevolence \$21,754.00—an average of \$2.87 per member annually; and for congregational purposes the sum of \$97,360.00—an average of \$11.19. According to the last full year's report to the Board of Home Missions the congregation gave to benevolence \$1166.00—an average of \$2.73 per member; and for local purposes \$13,761.51—an average of \$32.23.

In going to self-support the congregation requested the Consistory to make suitable expression to the Board of Home Missions of the congregation's appreciation of the help and encouragement received during the time of its enrollment. This the Consistory has done in “grateful acknowledgment of the Reformed Church's abiding interest” in the work of Home Missions.

The First Church of High Point was enrolled in 1901 with 19 members, and after 30 years of missionary aid went to self-support with 271 (report to classis, 1931). In going to self-support this congregation assumed additional financial obligations for the pastor's salary at the rate of \$600.00 a year. It was an heroic undertaking, taking into account the present financial and industrial conditions. The recent quarterly report stated: “We appreciate your kindness in supporting our work for 30 years. Pray for us as we go to self-support. It is a venture of faith right at this time.” This congregation went to self-support with practically no debt, during the past year having subscribed and paid nearly in full an indebtedness of almost \$1200.00. However, the property of the congregation is not entirely satisfactory—neither church nor parsonage, valued, according to the last report to the classis, at \$25,000.00 and \$8,000.00, respectively. This congregation, during the time it was a mission, received from the Board of Home Missions toward pastoral support the sum of \$19,495.00, and contributed to benevolence the sum of \$19,275.00. This congregation and that of Lewistown show what generally is the case: that successful mission churches during the period of missionary aid contribute into the treasuries of the church at large as much, and often more, than they received, whereby they develop the benevolent spirit of their members, and when they go to self-support add greatly to the benevolence of the denomination. As a rule, mission churches become loyal and generous supporters of the program of the whole church. This congregation has had a

good record in paying the apportionment, during the last three difficult years paying in full respectively \$977.00 (more than the seven-twelfth as required), \$1202.00 and \$1169.00—an average for benevolence for these years per member respectively of \$6.00, \$5.54 and \$5.56. During the period of its missionary career this congregation contributed for congregational purposes the sum of \$59,511.00—an annual average per member of \$13.98. It received a Forward Movement grant of \$3,500.00, and at the

time of the Bi-Synodic Board's transfer to the General Synod's Board had a loan of \$3,500.00, which has since been paid in full, with interest amounting to \$255.00. Some interest had been remitted by the Board.

The Board of Home Missions congratulates these congregations upon going to self-support and wishes them continued success in the important work in which they are engaged as full-fledged congregations.

JAMES M. MULLAN.

Notes

REV. ALBERT G. PETERS, Pastor of St. Andrew's Mission, Philadelphia, is devoting his summer evenings to the presentation of the benevolent work of the Church to the individual families of the congregation, with the hope that both current bills and apportionment may be met in full by December 31st.

* * *

Rev. Stephen Borsos, who is a traveling Missionary among the Hungarians in Southwestern Pennsylvania and in West Virginia, has conducted two Daily Vacation Bible Schools among his people. The first was for the children in and around Sabraton and Morgantown, W. Va., and was conducted in the Sabraton Public School in the morning and in the Morgantown Presbyterian Church classroom in the afternoon, with a regular attendance of 43 children, who, among other things, learned to read and write in the Hungarian language. The daughter of Mr. Borsos, Miss Bertha Borsos, assisted him. The other school was conducted in the Hungarian Reformed Church at Uniontown, Pa. Each school was conducted for six weeks.

* * *

Rev. Yoshiharu Saito, who recently went to San Francisco, California, as the Director of Religious Education in the Japanese Reformed Church in that city, reports that the Summer Vacation Bible School was opened on June 14th with an enrollment of 102, which is expected to reach larger figures. All activities in the church are progressing very well.

* * *

At the recent semi-annual meeting of the Board of Home Missions, attention was called to the fact that at the July meeting in 1911 the Board took action electing Elder Joseph S. Wise, of Reading, Pennsylvania, as Treasurer. Mr. Wise began his work October 1st, 1911, and will have given twenty years of devoted, conscientious service to the Board by next October.

* * *

Many of the Missions conducted Daily Vacation Bible Schools, notably the Kansas City Mission, which had an enrollment of 165 and an average attendance of 110. The school closed with a Pageant, entitled "Builders of the Kingdom." The expense of the school was \$35.40, which was taken care of by the Mission itself. The Pleasant Valley Mission, Dayton, Ohio, had an enrollment of 87. The expenses of the school amounted to \$81.67, and this was provided for by the two Adult Classes of Second Reformed Church, Dayton, Ohio.

* * *

Superintendent Horning reports that the past quarter, including Easter, was a spiritual high-water mark in the Missions of the Department of the Central West. In some an unusually large number of additions and in most of them the interest and attendance were above the average for this season of the Church year. All the Missions of this Department are supplied with pastors or provided with regular supplies.

Marking the Decade

By MRS. EDWIN W. LENTZ, *Bangor, Pa.*

EIGHTEEN years ago, the W. M. S. G. S. became partners with the Home Mission Board in a new denominational venture—planting the Japanese Reformed Church on the Pacific Coast. In the train of that venture have come mission after mission, Japanese, Hungarian, English, until the situation called for a resident superintendent. Ten years ago, under the Board of Home Missions, the Department of the Pacific Coast was created with the Rev. Edward F. Evemeyer superintendent. Among recent missionary events—one of the most interesting—was the celebration of the tenth anniversary of the Department. July 8, in First Reformed Church, Los Angeles, where Superintendent Evemeyer is the minister, in addition to his duties of general supervision, appropriate ceremonies marked the occasion. That the widely scattered friends may share in the joy of our organized work on the Pacific Coast, we will quote from a local correspondent. This friend writes: The occasion was featured by a banquet given by the ladies of the Church, in which the decorations carried the message of the evening, "The Rainbow of Promise." All the missions were well represented. The only regret was that many who desired to attend could not be accommodated.

While Superintendent Evemeyer and wife insisted that it be an observance only of the remarkable progress of the past ten years, there was no one present who did not know and understand that it was their leadership, their long continued hours of day after day application to one purpose—to make possible that the Reformed Church secure a foothold in California.

A group of specially composed songs kept the diners in good spirits. During the serving, Toastmaster Harvey A. Henry introduced many of the prominent workers, among whom were:

Rev. Mr. Kowta, pastor of the San Francisco Reformed Church; Rev. Mr. Saito, director of Religious Education and Young People's Work, San Francisco Japanese Church; Rev. Mr. Namakowa, pastor of the Los Angeles Japan-

ese Church; Rev. Mr. Susuzki, pastor of the West Hollywood Japanese Church; Miss Wicker, kindergarten teacher, Los Angeles Japanese Church; Miss Esther Sellemeyer, missionary on furlough from China; Miss Mary Schneder, on furlough from Japan; Mrs. von Gruening, wife of the late Rev. G. von Gruening, early pastor of the First Church, Los Angeles, and a pioneer; Mrs. Noacker, wife of the late Rev. M. M. Noacker, who organized the Trinity Church of Hollywood; Mr. William Prugh, a benefactor, not to one, but to each and all of the Reformed Church projects on the Pacific Coast.

Letters of greeting were read from Dr. Charles E. Schaeffer, Dr. J. C. Leonard and Mrs. L. M. Meyran. Elder D. J. Miller spoke on "Echoes of Early Endeavors" and recalled some of the trying times to become located as an organization. Rev. J. Mori spoke on "Pioneer Points and Progress" and recalled the start of the Japanese work just 18 years ago, when he stood at Laguna and Post Streets, San Francisco, alone with a bass drum to summon listeners. He has participated in the growth and the development of the Japanese Church until at this time the Reformed Church has the largest and best equipped Japanese Church on the Pacific Coast. Rev. F. J. Schmuck, of Trinity Church, Hollywood, spoke on "Views and Visions of Victory." Rev. A. Hady spoke on "Hungarian History and Hopes." On August 1 the Hungarian Church on the Pacific will observe the fifth anniversary of its organization. The work of the Church continues to grow and Christian work among the Magyars of California is taking root. During this period, a Roman Catholic Church has been built and a second Protestant mission begun, this one in San Francisco and in Oakland under the pastorate of the Rev. Anton Szabo. "What Next?" was forcefully and convincingly impressed on all by Supt. Evemeyer—the next ten years must be guided by the optimism of the past decade. No pessimism can be permitted. The motto must continue to be "Keep on Working." Mrs.

Evemeyer responded to the felicitations, expressing her joy and good wishes in the promise of hope for the Reformed Church in California. Toastmaster Henry expressed to the ministers and Board representatives the thanks of the people for the gifts, considerations and assistance generously bestowed by the

Board of Home Missions, the Woman's Missionary Society of General Synod, and friends. The major portion of the musical program was furnished by the members of the Hungarian Reformed Church—the final number being a folk dance by a father and daughter, attired in national costume.

Annual Report of the Harbor Missionary July 1930-June 30th, 1931

YOUR Harbor Missionary reports that with the help of God he has been enabled to work uninterruptedly during the past year in his arduous task of assisting aliens and church members who applied for his help in many various ways. The year ended has fully shown the wisdom of the reverend Board in upholding and maintaining the Harbor Mission. We have had more work to do than anticipated, and the number of aliens and others, who came to our office for counsel and assistance, has steadily increased. There is a steady flow of poor immigrants asking for our help. While there are few newcomers now, owing to the stringent instructions given to American consuls abroad, not to issue visas of admittance to the United States except to such aliens who can prove their ability to maintain themselves in this country through their own private resources, yet the number of those who landed here before the new rules went into operation, and who now find it extremely hard to make an honest living here in consequence of the financial and industrial depression, is not abating. These men daily come and apply for help in securing work, lodging, fare to other places where work has been promised them and support for all kinds of plans to keep themselves above water. Many of these men are young, strong, able-bodied and perfectly capable and willing to do a hard day's work, if only given a chance. And we always do the best we can to help them along and keep them on the straight road till better times shall be coming. Others have been encountering bad luck ever since entering the country. Unsuitable occupations have undermined the health of many otherwise willing workers. The conse-

quence was that they had to undergo operations and treatment at hospitals, sometimes for months. And they had to pay for this treatment, for otherwise they would have been considered "public charges" and would have been deported. That such troubles exhausted their savings and resources and brought them to a state of desperation is easily understood. Then there are the old men who came to this country years ago, were fairly successful as long as they were able to work, but were never able to accumulate any savings sufficient to maintain them during their declining age. In order not to become public charges or go to the poorhouse, they try their level best to find odd jobs and keep going. What we have said about men applies also to a great many women, although on the whole these are better able to cope with circumstances and save their earnings for old age. Thus we have been very busy all the year round to help these unfortunates, to encourage them and tide them over the worst of their misfortunes. But we are often called upon to give counsel in other matters, both material and spiritual. Some wish advice as to investing their savings, others need help in starting out in business, others write for counsel in domestic affairs, others still contemplate entering the ministry and seek assistance in that line. We might mention here that two of these aliens, whom we counselled several years ago, are now professors in theological institutions and others are engaged in social work of the higher order.

As for our correspondence with church members and citizens, who have been here many years, it might surprise the Board to hear about the many intimate

appeals which come to us for advice and help in various matters important to these people. And it would be a mistake to simply consider the Harbor Mission a "Bureau of Information." The work we have been doing along these lines has certainly been fruitful, and the Church has reaped a benefit from it in increasing membership and gifts for benevolence.

Aside from this part of the work we have kept up all the other forms of service expected from the Harbor Mission by its friends. We have met those church members and friends who asked to be met at railroad stations and steamship docks, particularly women and young girls; we have given information as to travel abroad and at home, we have cleared up many mistaken views as to citizenship and the way to attain it. Those who wish to make a trip back home need all kinds of preparation, documents and advice, as there is so much red tape connected with all travel and re-entering the country nowadays for both residents and citizens, that few people in smaller towns, even lawyers and bankers, know anything about it. Then there is the monthly paper to be

issued, which is still read with interest by several thousand readers both here and abroad and which helps a great deal in spreading useful knowledge and information.

In conclusion we must mention our work in our small congregation which is going on smoothly. The congregation has now been entered in the classical list of congregation, although still an independent congregation. All contributions for benevolence, however, are going to the various Boards of our Reformed Church. We still receive and send gifts of money and clothes to the needy in Europe where these gifts are just now appreciated more than ever before. Thus we are kept busy day in and day out. But it is a blessed work, in the sense of the Master, who said: "What ye have done to one of the least of these, my brethren, ye have done it unto me."

Wishing the reverend Board the Lord's choicest blessings and grateful for all sympathy and support,

Fraternally,

PAUL H. LAND,
Harbor Missionary.

Observations of the Treasurer

J. S. WISE

IN May, 1920, on the eve of the 20th session of the General Synod, I wrote the following concerning the need of more young men for the Gospel Ministry:—

"There is a charm in passing from youth into old age. The ripe, rich experiences of the life between youth and old age are the ones that make us real men and women. My dictionary defines youth as the period of life between childhood and manhood. Therefore, when we speak of the young people of the Church, I always think of that great host between youth and old age as the class referred to. It is this class on which the Church must depend for its perpetuation and extension. Those who are just entering this class have the advantage. They still have the whole of a productive life before them. Expectant buoyancy predominates in every choice that has to be made. If,

perchance, a certain amount of self-confidence is combined with this element, in a young person, a future leader of men is before you.

"The Church has great need for many such. The ranks of the ministry must be recruited. The Deaconess is in great demand. The doors of philanthropy and of social service are wide open. The great cities of our land need Christian leadership more than ever. Industry and commerce never had more need of such leadership than now. The greatest Mission fields in the world are to be found in the American cities. Is it any wonder then that the Home Mission Boards are simply appalled at the challenges they must face, that demand so much and which they must meet with so little—little in the shape of men as well as of money. 'I say unto thee, young man, arise,' is, I believe, the Master's call to

thousands of young people right now to meet the world's emergency. The only question is: will the young men respond?

"Right here is where the work of the present pastor begins. Preaching the Gospel is great. Leading the old and hardened sinner to Christ is exhilarating and commendable. Confirming a large class of young people at Eastertide is inspiring and gratifying. All these things must be done. But, it seems to me, that there could be no more self-satisfying work for any pastor than that of directing the most promising young people of his congregation into making their life-choice a choice that will make them great in the sight of God.

"Too long have we been content with leading our children into the Church and then 'letting it go at that.' Character must be built up. But it must be a character that will no longer be satisfied with the thrill of singing, 'I'm saved, saved!' unless the thrill compels consecrated action in the building up of character in others. There are millions in our land in need of this. It will never be done unless the young people of today are willing to heed the call for service rather than the call for selfish ambition.

"The real *charm* of passing from youth into old age will never come to the one whose life has been wholly spent for self. A large bank account will not give it. It can only be acquired by serving others."

After eleven years, since the above was written, we find that without the increased number of recruited ministers during the interim, the great advances that have been made in our Home Missionary programs would have been impossible. Today the need of recruiting men is not nearly as acute as is the need of funds to carry on the work. In 1920 we

were flushed with victory over the splendid response for pledged funds through the Forward Movement. Whether that Movement was as great a blessing to the Missionary enterprise as was anticipated, is a grave question. It was a "great advance," but I am sure we can hardly look with satisfactory pride upon its final returns in cash. Entirely too many pledges were neglected and unpaid. However, that is past history and it will remain for a future generation justly to evaluate its achievements.

Our Seminaries are graduating more young men for the Ministry annually than we can absorb unless there shall be a genuine revival in the interest of Home Missions. I find that some of our younger ministers seem to lack sufficient vision and information regarding the Home Mission task to compel real action. The apportionment is lightly assumed and entirely too much of it remains unpaid. The Board's hands are tied. It cannot move forward. It must retreat. Many of its Missionaries, at this writing, are unpaid and are compelled to suffer hardship and want. Surely the business depression, bad as it is, does not justify the enormous slump in the income of the Missionary Boards of the Church. The receipts on the Apportionment have fallen off approximately \$100,000.00 since 1929, and that affects directly the income of nearly 300 Missionaries and employees of the Board. The expenses of the Board have been cut to the limit. What will the Church do about it? If this Board is to mark time much longer, what will become of the young men now in training for the preaching of the Word? Is America, the hope of the world, to be neglected? God help us to see our task before it is too late.

Ye Have Need of Faith

The history of Christian Missions has this lesson to teach us in our missionary efforts today—the lesson of Faith. As we read the story from the days of the Apostles we shall find that their reward was "according to their faith." We can see the power of faith and the necessity of it. Certainly we need faith in our time, as we face the new conditions and solve the difficulties that beset our path. Instead of bemoaning our troubles let us study anew the history of the past and we shall find help in time of perplexity. It requires no stars of hope in the day of prosperity, but they do need to shine for us in the night of adversity.

Is This Right?

By the REV. CHARLES E. SCHAEFFER, D. D., *General Secretary of the Board of Home Missions*

THE quarterly reports of the Missionaries to the Board of Home Missions have just been coming in these early days in July. Most of the Missionaries make use of the space for "Remarks." Sad indeed is the condition which they describe. And this state of affairs is not confined to one section of the Church, but seems to be general. Here are a few of the notations taken at random from the reports:—

"Present condition is very poor. People have three days' work in two weeks, so Church income is very low."

* * *

"No work. Some have lost their homes. Conditions bad. All wish to have the Church but cannot give their financial support at this time."

* * *

"Thus far we are holding our own, but under most trying conditions. Loyalty of the people is wonderful."

* * *

"We need more money, but can't get it."

* * *

"Things are in a terrible condition all around."

* * *

"Finances have never been harder with this rural Church than now. Their money crop is cotton. With the drought and small price for cotton, they did not make expenses last year."

* * *

"At no time since the present pastorate began have our finances been so low and there is little hope of improvement. The congregation can hardly pay their share of the pastor's salary—at present time behind about \$80, a part of which may be paid soon."

* * *

"The doors of our bank failed to open Monday morning, June 8th. Church, Sunday School and Ladies' Aid, preacher and wife with checking accounts in the bank. When we received the information

that morning all the cash I had was \$3.08. I wrote to Mr. Wise and told him the situation and, thanks to him and the Board, I received my May check in a few days. It was through this bank that our Church made its loan."

* * *

"Bank failure June 16th has tied up all our funds. Campaign being conducted to refinance indebtedness of Church."

* * *

"We are feeling the depression. Some of our older members are entirely out of employment; others are on greatly reduced wages."

* * *

"Many of heads of our families work in the — shops and have only worked about six weeks in all since January 1st. However, we have so far been able to keep up expenses."

* * *

Add to all this the fact that the Board is back a full month in paying the appropriations to the Missionaries and you can appreciate the state of mind they must be in. And yet you have never found a finer spirit anywhere and a readiness to co-operate and to endure hardship for a while until this condition changes. Heretofore the Board went to the banks and borrowed and the Missionaries were paid promptly, but now the Missionaries must bear the burden of the Church's failure to pay the apportionment. This is not right. If the Church had provided the \$110,000, which is the shrinkage in the receipts of the Board as compared with 1929, there would be rejoicing among all our Missionaries, and this amount represents only 30 cents per member in the Reformed Church. Two hundred and fifty Missionaries, their wives and children, look appealingly to the Church for their daily bread.

Members of the Reformed Church, please make it possible for the Board to pay its Missionaries promptly!

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

Your Servant—The Miner

THE above title is the way in which Rev. William B. Spofford presents to the church people the West Virginia coal mines situation about which for a long time we have been reading in the newspapers. Mr. Spofford is the secretary of the Church League for Industrial Democracy of the Protestant Episcopal Church with headquarters in New York. He is a member and treasurer of the Church Emergency Committee that has issued an appeal for relief of the West Virginia miners and their families. The chairman of this Committee is Dr. Alva W. Taylor, secretary of the Board of Temperance and Social Welfare of the Disciples of Christ. Other well-known members of this Committee are Dr. James Myers, industrial secretary of the Federal Council of Churches; Prof. Jerome Davis, of Yale; Bishop Gilbert, of the Episcopal Church; Dr. Worth M. Tippy, executive secretary of the Commission on the Church and Social Service of the Federal Council.

The West Virginia miners went on a strike July 6th, after repeated futile efforts for a conference with the operators to consider their grievances. The strike involves about 23,000 miners and their families. The Emergency Committee says: "The call of children for food is linked with the desperate effort of the miners for a better life."

Mr. Spofford, after visiting the scene, having spent some time in the Kanawha Valley Field, near Charleston, says that the mining camps there, for downright destitution, surpass anything he has ever seen. It was said by eye-witnesses a couple years ago that conditions in Marion, N. C., could not possibly be worse, but Mr. Spofford says that the conditions of the mining camps of West Virginia are worse. "Miserable shacks for homes, rows of them all alike, gray with coal dust. No yards unless the enterprising miner has plowed up a five by ten bit

of land for a garden. Privies behind each little three-room house, with a pump nearby furnishing the drinking water for every six or seven homes. Children half naked and barefooted, playing in the muddy streets which are in such shape that one has to pass over them in second gear."

These miners, who are supposed to work eight hours, work, most of them, less and some of them more than eight hours, but no one gets paid for more than eight hours, and they are fired if they but suggest that they should be paid for overtime. As for wages, Mr. Spofford says: "I set it down here from the pay envelopes before me. Here is Carl Basham, a fine young married miner—he earned \$19.80 for two weeks' work. Charged against him was \$11.00 for scrip. Scrip is company money, pennies, dimes, quarters, which can be used by the workers to buy commodities at the company store. Just how much scrip is worth in United States money I do not know; the miners tell me about sixty or seventy cents on the dollar. That is not far off if the owner of a movie theatre I saw in one of the towns is right in his figuring, for on the box office he has the sign posted which reads: 'Admission, 20c in money; 30c in scrip.' Miners are paid for the most part in scrip. I have talked with scores of miners who haven't had real money for two years. Scrip is reward for their labor, forcing them to buy in the company store at whatever prices the company cares to charge. Eleven of Carl's \$19.80 was scrip—\$3 for rent, a total of \$6 a month for the miserable shack he and his family lives in—and he doesn't even live in that if he does anything to offend the boss, like attending a meeting of the union, or saying that he should be paid for overtime. He is fired and handed an eviction notice, based upon the yellow dog contract which reminds him that he agreed to 'yield up and deliver quiet and peaceable possession

of the said premises to the said company within five days after receiving a notice.' Out he goes, wife, children and all. He is charged off for a doctor, \$1 every two weeks, whether he needs a doctor or not; 65c for the hospital; a little more for mine supplies; a little more for the care of his tools and 50c every two weeks for the burial fund, so that he is no expense to the company when he dies. Well, the company in this case of Carl Basham managed to get back \$19.55 of the \$19.80 that he earned for two weeks' work. But he still had 25c coming to him and he went to the office this morning to get it. A quarter isn't to be set aside too lightly in this part of the country. But he was told that a mistake had been made; that they had forgotten to charge him for an item of 25c—so that he came out just even. So it goes through all the envelopes before me. Here is one who drew 70c for two weeks' work; the next was in debt to the company for \$4 at the end of his two weeks; the next drew \$1.95; the next \$4.90—and so on."

These thousands of miners, says Mr. Spofford, are capably led by as fine a group of leaders as he has known, and are fighting for their union, with everything against them—no money, starvation, an industry that is in an awful mess. But Mr. Spofford thinks they will win, although it looks like a hopeless proposition, because they are determined in this way, regardless of the cost to themselves, to bring the industry out of chaos. "They have," he says, "a spirit and enthusiasm to which one can only bow very humbly, and then pitch in and help with everything one has."

There is no help for these miners and their families from the Red Cross. Some time since Brand A. Scott, vice-president of the West Virginia Mine Workers' Union, set before a special committee of the United States Senate the miseries of

these miners in the interest of an inquiry into unemployment insurance. He told this committee that there are 112,000 coal miners in West Virginia, one-third of whom were then unemployed, another third working only two or three days a week; that for each ton of coal they mine they get 28c; that they work from ten to twelve hours and earn \$2.60 to \$4.00 a day; that they live in company-owned shacks, without heat or light, for which they are charged \$10.00 per month; that companies charge them \$1.50 per ton for fuel coal; that, as Mr. Spofford stated, they never see United States cash, but are paid in scrip, tokens good only at company stores; and that most of them are hungry and some starving and half-naked—all of this as related in *Time*, April 13th, and reprinted for distribution on a sheet entitled *Labor*. This story has it that the Senate Committee, impressed by the miners' miseries, forwarded a transcript of the Scott testimony to the Red Cross, and Miner Scott repeated his story in person at Red Cross headquarters, with the result that he was told that the Red Cross policy is against relief for unemployment growing out of industrial troubles, that "Red Cross relief is reserved for national disasters." One must acknowledge that such disasters as that which have overtaken the West Virginia miners are *unnatural—and inhuman*.

So the Church Emergency Committee, originally formed for relief of textile strikers at Danville, Va., decided to issue an appeal in behalf of the West Virginia miners and their families. Its address is 287 Fourth Avenue, New York City, and it will see to it that any contributions received will be used carefully to buy food for starving miners and their families. Bundles of clothing, especially for children, are urgently needed and may be sent direct to the West Virginia Miners' Union, Old Kanawha Bank Building, Charleston, West Virginia.

What we need at present is the anchor of Hope which we must not drop into the things that are seen, but into that which entereth within the unseen and eternal. Good-will, kindness, sympathy, human helpfulness, will enable us to pass through this valley of business depression. A more humane spirit in the dealings with one another is necessary. Let us go "the second mile" and plant "the third row."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Laymen's Foreign Missions Inquiry

LAST January, a year ago, Dr. John R. Mott met a number of the Boards of Foreign Missions in the United States; among those highly favored by his cordial presence and inspiring address was our Board and that of the United Presbyterian Church on January 13, 1930. It was a memorable occasion. About that same time, a group of leading Baptist laymen from the different parts of the country on the invitation of Mr. John D. Rockefeller, Jr. met in New York to hear Dr. Mott. This herald of Christ had just come home from a round-the-world journey through the principal mission fields.

Fired by Dr. Mott's convincing statement of present-day trends and challenged to a realization of the gravity of the situation, these laymen initiated a plan to make an intensive study of Foreign Missions, quite independently of their Board and financed entirely by themselves.

No sooner had these brethren begun to think about the problem than it became evident that the study, if it were to accomplish the largest purpose, must also take into account the missionary activities of other Boards.

At its meeting on April 24, 1930, the Executive Committee of our Board of Foreign Missions took the following action:

Resolved, That the Executive Committee of the Board of Foreign Missions of the Reformed Church in the United States has heard with interest of the proposed survey of missionary work to be undertaken in a limited number of foreign fields as outlined by Dr. Frank W. Padelford, representing a group of Baptist laymen, and desires to express its approval of the plan and its willingness to co-operate by suggesting the names of leading laymen when requested.

The Institute of Social and Religious Research, of which Dr. Galen M. Fisher is General Director, has been engaged to make the study of the facts as they exist. The Institute has had large experience in work of this kind. It has at its command men and women trained to secure the wide range of data which a study of this sort requires. The results of this Inquiry should afford the laymen of the country a basis for deciding intelligently upon their relationship and responsibility to the missionary enterprise. The expenses of this Inquiry will be paid by the Institute.

Before this Inquiry on the part of the leading laymen of the churches was even thought of, those in charge of the administrative work of Foreign Missions had made this very matter a most careful study. Bristling questions have been stirring the minds and hearts of the members of the Boards at home and the Missions abroad, and they are not unmindful of the acute situation which exists at this time in many Foreign Mission Fields. But *the greatest challenge* of the present day comes not from the Mission fields but *to the Christians* in the homeland. This challenge cannot be met by the results of any Inquiry, however wise and truly it may be undertaken. Let all the lights of expert investigation be thrown upon the canvass, and the real issue still remains, that about two-thirds of the human race are away from God, outside of the Church, and without a saving knowledge of the Gospel of Jesus Christ.

The foreign missionary now has a far greater influence than the faithful men and women of bygone years. To say that there is no longer any need for the am-

bassador of Christ reveals an ignorance that is pitiable. The missionary in Japan, China and Mesopotamia, yes, *everywhere*, makes a distinct contribution that could not have been made fifty years ago. This gives an additional value to his work. He is the messenger of good-will and brotherhood in the face of all political complications. He is the symbol of an international peace which the world cannot give.

Impressions of Europe by Two Americans

EARLY in June, two intimate friends, Dr. William E. Lampe and Marshall R. Anspach, Esq., left America for a brief sojourn in Europe. Their first destination was Edinburgh, Scotland, where the World Conference on Stewardship and Church Finance was held, June 21-26. It is most interesting to read the impressions made upon the mind of the alert lawyer, and to see how he analyzed the views of the different speakers.

Of these his comment is: "The speakers were carefully chosen to present some particular phase of Stewardship. The contrast between the presentation of the American speakers on the one hand, and of English and Scottish speakers on the other, was marked. The Americans were particularly clear and lucid in presenting Stewardship as a practical everyday matter, not something of a mysterious theological nature which could not be understood by laymen. The straightforward and frank method of presenting these deep truths aroused the admiration of the men over there."

Mr. Anspach very wisely sums up his vivid descriptions by declaring:

"The most important results of any conference are not the speeches or addresses themselves. They are inspirational in crystallizing and integrating thought into action. The important result of a Conference are the resolutions or actions that look toward carrying out the aims and ideals of the speakers. This was very well done at the Edinburgh Conference by a series of resolutions adopted at the closing session."

It is needless to mention that Dr. Lampe was one of the leading speakers on Stewardship. There is no more ardent advocate, and he won much praise for the part he had in gathering the valuable

In the face of these facts there is a painful indifference to the missionary program. American Christians are thinking more of themselves and doing more for themselves, and less for others, and as a result are probably less Christian. Shall we whose souls are lighted with the Lamp of Life sit still and do nothing, and give little at a time when the Foreign Missions enterprise is at a fork in the road calling for momentous decisions?

exhibit of books, pamphlets, essays and poster material. He has given his impressions on the religious conditions in Europe which will prove enlightening to **OUTLOOK OF MISSIONS** readers.

"The people of Europe seem to be taking more interest in the Church than they did a few years ago. Church attendance is good and religion is taken seriously.

"Even the most casual observer traveling about Europe a generation ago noted that the most impressive buildings in any city or town were the cathedrals and churches. People sacrificed to maintain buildings and worship. During the World War the nations fighting on opposite sides all prayed to God for help and for victory. After the war, the hatred that had been engendered and the ignoble passions that had been aroused brought indifference, and for a time it seemed that the Church would suffer seriously.

"Without attempting to analyze the reasons, it is safe to assert that people in the European countries which I visited recently are sincere in their devotion to Christianity and to the Church as an institution. They feel their dependence upon God.

"Many of us who attended the World Conference on Stewardship and Church Finance in Scotland during the last week of June were impressed by the statements made by representatives from the churches of Great Britain and the Continent regarding the interest taken by millions of members. We were delighted to see throngs of people going to the churches in Scotland and in England. We were in Germany in July at the time the banks were closed and were pleased with the spirit of devotion manifested by the people attending church in large numbers.

Making inquiries of a number of pastors we learned that this was not unusual but has been evident for months and even for several years.

"It is more difficult for a Protestant to make comparisons in a Roman Catholic country like France, but dropping into services on Sunday and on weekdays and seeing the great crowds of people at worship, one is struck with the fact that religion plays a very important part in their lives.

Letters of Appreciation From Japanese Workers

REV. TETSUZO MIURA, of Sakata, Japan, writes—"First of all I wish to say that this is my forty-third commemoration day" (meaning the date of his baptism by the writer, forty-three years ago), "I thank my Heavenly Father and you who baptized me on the third day of June forty-three years ago." . . . "Besides my church at Sakata I have four other preaching places where I preach twice every month. Two of these places are on the railroad, the other two are ten miles away and to get there I must either walk, ride my bicycle, or take a jinrikishi." . . . "When I was in America a Christian man gave me one hundred dollars to be used for my work. This money I have saved and put away as a nest egg towards the purchase of an automobile. I think it will take me some years to get enough money to buy a car unless someone will make a special contribution to this purpose." . . . "Besides the preaching places I am often asked to speak to young men and young women in schools and other places. For this *rural* work I need a car to take me around."

Professor Koriyama writes—"Did you hear that my old teacher and friend, Dr. T. C. Winn, a retired missionary of the Presbyterian Church, in Japan, suddenly passed away? He was scheduled to preach in the church which he had founded. On Sunday morning while the pastor of the church was making the opening prayer, and I turned around to introduce him, Dr. Winn sitting in his chair, had passed into Heaven." . . . In reference to Mrs. Go Demura, whose death has been previously mentioned in our Church papers, he writes—"Living she had been a splendid worker, dying a

"Even more striking than these outward evidences are the expressions of the people in their conversations and relationships with each other. There is quite general recognition of the rights of others and an appeal for Christian brotherhood. People feel as never before in history that one nation cannot succeed at the expense of another, that all must work together as Christian brothers if any one nation, or individual, is to prosper."

powerful witness of the mercy and grace of Jesus, and of the joy and peace found in Christ." . . . "The Kagawa Movement is making progress and we hope that the purpose of winning a million souls for Christ will be realized." . . . "The building of the College Chapel is progressing and will be finished by next year." . . . "I and my family are well and I hope you and Mrs. Moore are also in good health."

Rev. T. Akiho—(The second oldest of our Japanese pastors, in answer to a Christmas greeting sent to him by me, writes) "I am now very old and retired. The Aramachi Church of which I have been the pastor, as you know, for so many years is prospering. I thank you for baptizing me so many years ago." (May I add that Mr. Akiho was a teacher of public schools in his native town of Tsuruoka, Yamagata Ken, at the time when we started our mission work in that town. He was the leader of a gang who came to our public meeting with the idea of breaking the meeting up. But all the same he heard the Gospel and passed from a scoffer and disturber of meetings to a firm believer in Christ, and I was sent for to baptize him. After his conversion he decided to become a minister of the gospel, and is one of our most beloved and successful pastors. News of our work and the Japanese who do this work, when we learn of their faithfulness and earnestness should be a matter of thankfulness and encouragement not only to a retired missionary, but to all who are interested in the work of our Foreign Missions.

J. P. MOORE.

Lansdale, Pa.

The Story of Mrs. Y

IN the city of Sendai, Japan, there is conducted each Monday evening a Bible class for working girls. This class, under the supervision of Mrs. D. B. Schneder, and taught by Mrs. Toyose Fuse, has a membership of fifty earnest girls who attend faithfully except when special housework necessitates their staying at home.

Occasionally, as a feature of especially heart-stirring interest, some happy Christian woman is asked to tell these girls the story of her life and conversion. The following is the touching and beautiful story of Mrs. Y. as she told it at one of the class sessions:

"When I was only three years old both my parents died, leaving my future in the hands of relatives who were little pleased with the extra burden. As a consequence, I was very unkindly treated. My appearance in the house was greeted with scoldings and abuse, and punishments were meted out on every occasion, whether deserved or otherwise. No gentle or loving words ever brightened my life, and, living in this cloudy atmosphere, I gradually became very sad and bitter.

"Seeing others receive loving attentions, I too longed for a little tenderness. Was there no one who had love to spare for a little mite whose life was all suffering?

"One night as I lay sleepless, there crept into my heart the idea that somewhere there must be a god who loved me. The thought was strangely comforting, and I found happiness in talking to this unknown god. I told him my sorrows and begged him to protect me; I felt that his love enfolded and saved me from many a punishment. It seemed to me that when I besought his aid my life was free from abuse, but that when I forgot him, the days were dark with suffering. Thus, through the years of my girlhood I leaned on the support of an unknown god and found in him the only alleviation to my sorrow.

"Presently the time came when I was considered of an age to be married off. I dreaded marriage beyond measure; in it I foresaw nothing but further misery. I

saw so many unhappy wives whose husbands drank, gambled and frequented disreputable places that I feared the same fate for myself and determined not to marry.

"However, my feeble will was of no avail against the dictates of the family, and I became wife to a man whose life and habits confirmed my fears. Day by day my wretchedness and hopelessness increased, but in the midst of the darkness a door was opened that brought me the first ray of real light.

"A new family had moved in next door to us, and I was interested to observe that the wife, whose lot seemed no happier than mine, wore a countenance of unaccountable serenity and peace. Presently we became friends, and, opening up my heart to her, I found in her response the secret of her happiness. She told me that she attended Mrs. Schneder's Bible class and had there learned to know and love Christ the Saviour. On her invitation to go with her I, too, after a time, found the joy that lives through all trials. In Christ I found the living reality of the unknown god whose love had softened the harshness of my childhood years.

"I spoke to my husband of the new light that had come into my life, but he only received my words with laughter and mockery. However, as he afterward confessed, my happiness had caused him to marvel, and he was touched, too, by the little prayers of our one child, whom I was sending to the Christian kindergarten.

"Believing that if he were left by himself he would do some serious thinking, I finally took our little child and went to my home country. After some time had elapsed he followed us to beg me to return, for his loneliness had become unbearable. I promised to come back if he gave up his sinful life, and would seek to know Jesus. He went away discouraged, but during the return trip the resolution to reform arose within him, and when he arrived in Sendai he at once sought out those who could direct him in the path of salvation.

"From then on his struggles began, and it was not long before I received a letter

from Mrs. Fuse asking me to come back to help my husband in his efforts to live a righteous life. How I hastened back to him and how we worked together with prayer and never-ceasing hope! At last came that happiest of days when in answer to a request for his decision, he said, 'I promise now to give up all and follow Christ.' We all wept together for joy and raising our hearts in thanksgiving and praise sang the wonderful hymn 'Oh happy day that fixed my choice.'

"Our business had gone to pieces because of my husband's profligate ways, but we now took new courage and started anew. In the course of time the business revived and with God's blessing my husband is successful and happy. Every morning at six o'clock he leads a service of worship for our household which in-

cludes 8 workmen. We close the shop on Sunday so that all can go to church. We rejoice that our workmen, touched by the miracle of their master's changed life, have also given their hearts to God.

"For six years our most earnest endeavors have been toward spreading the light that has shed so much happiness in our home. I want each one of you girls to know the joy that comes with giving your life into the Heavenly Father's keeping."

As a conclusion to this story it should be said that Mr. and Mrs. Y.'s home is like a light-house for God in the city of Sendai. Their regular attendance, with all their workmen, at church is an inspiration, and their lives are an enrichment to God's kingdom.

MRS. D. B. SCHNEDER.

The Buddhist Rosary

Mr. Rikijiro Tobari, of Tokyo, Japan, in a letter dated April 10, 1931, to our Missionary Dr. Henry K. Miller, now home on furlough, wrote interestingly as follows:

"Two days ago I received your letter, together with beautiful Easter greeting card. I am very rejoiced at your words of dearest memory, and glad to know that you and Mrs. Miller are getting stronger and stronger. Now in Tokyo, cherry-blossoms begin to open. Many people will be intoxicated with them. I also much like to see blossoms, but I don't like to go where many people are together. By and by, my spirit may be saved from the temptation of secular enjoyment. Pleasant May is drawing near and I hope you and Mrs. Miller will continue to improve in health."

While I little know how to observe "juzu" (Buddhist Rosary), I will try to explain how this article is used:

The "juzu" of Jo-do-shu consists of two circular strings of beads linked together. One of these has 40 beads, and the other 27 beads. In Jo-du-shu they used to repeat "Nen-but-su" 60,000 times a day. For that reason the "juzu" is made so that they can conveniently count 60,000 times by beads. They call it "Nikka-juzu" (which means the "juzu"

for daily lesson) and mainly use it as an article for counting.

First they hang down the 40 beads' circle on the index-finger of the left hand, and the 27 beads' circle on the middle finger of the same, then they begin to invoke "Nen-but-su," moving (counting) down each of the 40 beads of the circle, by the tip of the thumb-finger of the left hand. When they have repeated "Nen-but-su" 40 times, the circle has gone around the hand once. Upon this, they move down one bead of the 27 bead circle by the middle part of the index-finger of the left hand, signifying that the 40 bead circle has gone around once. One bead of the 27 bead circle expresses that "Nen-but-su" has been repeated 40 times. Thus, when they have repeated 1,080 times (this 1,080, I suppose, comes from 108 beads of the "juzu" of the common form), the circle of the 27 beads also goes around once. Now, they move up one bead of the 10 bead string which hangs down from the 27 bead circle. If they repeat 10,800 times, all beads of the 10 bead string are finished. Next time they move a bead of the last string which has 6 beads. Thus, when all beads are moved over, they repeat "Nen-but-su" 64,800 times. But sometimes they invoke carelessly, perhaps not over 60,000 times.

Another Story of Konosu Church

OUR readers must well remember the story of Mr. Kurosawa, of Konosu Church, Japan, of whom I told you in these columns last October. I have pleasure again of introducing to you another Christian soldier who has had several inspiring careers to be examples among us Christians. He is Shoji Honda, a young country man with a fervent vision of realizing the Kingdom in this present life. He was the only son beloved in his family. He was loved and respected by his villagers. After a year's eager study of the Bible he accepted baptism. It was the Christmas night in 1927 when we had celebration at the church. His father, an influential farmer in the village and an eager Nichiren Buddhist, gradually began to persecute him, because of his Christian faith, until at last he, after various trials vainly attempted to kill him. Shoji was a refugee at my home for several days. Then he had been like a bird in a cage being captured without freedom except working in the farm with his father. During that time we had a gospel campaign at his village. Everything there was ready for us except this father's anger and secret plan. Upon our arrival at noon, there suddenly arose a blast when the fire took place nearby. Seven cottages were burnt to ashes. We became firemen all at once, but without preaching meeting. The blast ceased when we were leaving toward the evening. God only knew what this happening meant. Then later there was a surprise and joy to us brought. This stubborn father suddenly changed his former attitude in the effect of his attendance at the Christian wedding ceremony. His nephew, a Christian physician, married. Shoji's father attended the ceremony, but could not find in it any fault, but was moved greatly by fine Christian spirit.

Shoji had now freedom. Y. M. C. A. was soon organized in his village. Father was now heartily proud of his son. In the end of 1929, Shoji entered the army service in Tokyo and for two years, during whose time he witnessed Jesus Christ among many soldiers and officers, so that at the end of his duty he was promoted



MR. SHOJI HONDA

to a candidate of an officer. Recently he returned home and resumed his happy and beautiful Christian life among villagers and the communities. In his recent letter to me he thanks and praises God that through these years of his life it has been through the grace of God that he could live such a happy Christian way of life. I know he always makes everyone happy with whom he has touch, and it is his nature "to serve his neighbors" with love. T. UTSUGI.

"Mr. Noss is on the way to Koriyama, as the escort of Dr. and Mrs. Kenyon Butterfield, who spent several days here with us, in conference with some of our rural pastors—Mr. Iseki, Mr. Yamaki, also with Mr. Tsukada, of Sendai; and Mr. Koboyashi, Manager of our own Newspaper Evangelism house here in Wakamatsu. Dr. Butterfield was a stimulating guest. He and his wife have been studying rural work in India, China and the Philippines before coming to Japan. I am sure his report, as head of the 'Fact-finding Commission' will be a valuable work."—(From a letter of Mrs. Noss, June 14, 1931.)

Testimonies to the Value of Our Educational Work in Japan

(The translation of a letter written in Japanese to his teacher by Mr. Shuntaro Chiba, a graduate of our Academy, now a student in the Preparatory Course of the Theological Seminary of Sendai, Japan. In an American school he would now be a College Junior. He stands at or near the head of his class.)

Sendai, Japan, January 8, 1931.

Dear Miss Gerhard:

I am thankful to say that I grew up in a Christian home, all of us experiencing the care and guidance of God, and so I was from childhood a believer in Christ. Not having the belief of Buddhism which had long ago been brought into Japan, I felt that it was my pride to be a Christian believer, for I have a firm conviction that true light and true salvation is found in Christianity, and in no other religion. If Christ had not died on the cross and then risen again, I could never have entered such a life of joy as I have now. I am convinced that in Christ Jesus true salvation is found.

My father came to know Christ when he was a pupil in the Normal School. When he was teaching in a public school, he and my mother were baptized and at the same time I received infant baptism. I was then in my fourth year. From the time I entered primary school, I went regularly to Sunday School with my parents. In 1924 I entered the Academy of North Japan College, and next year, March 1, 1925, I made a public profession of faith, at the same time with 80 of my fellow-students and also one of our teachers, in the College Church. At present I am studying in the Preparatory Course of the Theological Seminary in Sendai. For all this I am grateful to the Will of God.

Why is it necessary to have the Kingdom of God Movement? As Christian believers we all continually hope and pray for the coming of God's kingdom, and every day we are preparing our hearts for evangelistic work. Man cannot find true happiness until he learns to know the only true God, our heavenly Father, the God of Love. Until he learns to

trust in the Cross of the Lord Jesus, he can never be saved. In the Lord's Prayer, we pray daily "Thy Kingdom come." We do not cease to pray for those people who do not yet know God, that as soon as possible they may learn to know Him, and may come to His Mercy-seat. The Kingdom of God Movement is that activity for which all the Christians stand, all feel responsibility for it and unceasingly pray and work for it. When the Kingdom will be completed, we do not know, for it depends upon God's Will. But we, as believers, want to carry the gospel to all men.

Please hear me! Beloved Brothers and Sisters in Christ, you who are our Elders in faith and who have sympathy for Japan! Please do pray for the country of Japan!

Though I am so unimportant, I pray for your country. I feel that I should like to meet you all. Though we live in far-separated lands, we are all one in the Lord. Hand-in-hand, as one body of Christians, let us unite our strength and work for God's Kingdom. I pray the riches of God's grace upon you and upon all the Christian brothers and sisters.

SHUNTARO CHIBA.

* * *

Miss N., in the English Department of Miyagi College, receives a scholarship because of her high standing. She writes, "I am busy, too, because I advanced to the second year of English department and I work in Sunday School of Tohoku Gakuin Church. The children of the church are always happy and high-spirited. I enjoy to work in the church though it is hard for me."

* * *

Mr. U., a graduate of North Japan College and now teaching there, writes, "Mr. Cook was a wonderful man and Christian worker, you know. I very often think of him and think myself happy that I happened to know such a wonderful worker. It was by his kindness that I finished the High School. I am always thinking of returning his kindness to his daughters, but I cannot.

"These days I am spending very busily. Specially busy during Dr. Schneder's absence. I have now a Bible Class of about fifteen fifth year boys. They are all very eager about Christian truth. Japan is now a suffering country. Everybody is looking for truth. Japan is gloomy! Orient is melancholy! Living is hard in this country. I am praying for the future. That the hearts of the youth be strong and never give way to——!"

* * *

Miss K. wrote the following letter while a senior in Miyagi College: "I'm surprised that you have known my becoming a member of the Gakuin Church so soon. I think a good tidings goes fast. I received infant baptism in a Russian Orthodox Church, but for several years I was away from the church. This time I had an earnest desire to belong to a church, because I myself came to know God. So I became a member of the Gakuin Church. I thank you and other teachers lead me to God. As you say, now I am finding much joy in new fellowship and in attendance at the services."

* * *

(Copy of a letter written to his teacher by a former student of North Japan College.)

Eda no mura (a village)
Miyagi Ken (a province near
Sendai, Japan)
December 8, 1930.

Dear Miss Gerhard:

How do you do? It is winter now. I think you have returned to your dear native place. I read in our Church Magazine your message to the College Pastor, sent from Bethlehem, Palestine. But I have no other word from you. I think of you in my prayer, morning and evening. I wonder whether your long journey is safely ended. But I think it is, by the grace of God.

I am sorry that I could not see you off when you departed from Sendai; that night I had high fever, so I could not go out. (He has been struggling against lung-fever). I have already been absent from school about a year and a half. Many people will think—he is a very un-

fortunate man. But all things worked for good to me—God has conferred a great teaching upon me through this time of recuperation. I came to understand the meaning of the cross of our Lord. Indeed, I think the teaching of the atonement is the keystone of Christianity. I have looked up to the cross of the Lord. There an innocent man was suffering for our sins. I repented of my sins, and I was given new life by the Holy Spirit. So I am passing very fortunate days. Fortunately I am recovering from my disease. I think that all things which happened in my life are thankful for me. (He means, I am thankful). I am waiting the day when you will return to Japan and teach me again.

May the grace of the Lord Jesus Christ be with you.

From your student,

K. SHIBUYA.

(Extracts from a letter written to me a year ago by a young man about to graduate from our English Normal Course, North Japan College.)

Sendai, Japan, March 7, 1931.

Dear Miss Gerhard:

Feeling that I owe you what I am today, I don't know how to express in words my gratitude for all that you have done for me. I am going to graduate from the Gakuin (College). When I look back over the past years, I find there is a series of successes and failures. Sometimes I have been successful in partially satisfying my thirst for knowledge, but often I have sighed and have been almost discouraged at finding my ability so poor and limited in the effort to reach what I was pursuing. But now recalling these past days I see they are all changed into something beautiful and dear to me, having been softened as though with a gentle veil of reminiscence by the mysterious power of time. I came to the College in order to develop my whole personality, not only intellectually, but also spiritually. Yes, I came to it in sympathy with the spirit of Jesus Christ, which I may call the key-note of every activity in North Japan College. I am grateful to you for showing me such a happy world of bliss,

which some people may never know. I will try to live my life with an idea of being as a light in the world that brightens everything with which it comes into contact, or as the salt of the earth that purifies and savors everything, and will bring my personality constantly nearer, step by step, to God's perfection. Now I face my future with feelings of mingled hope and fear. Before me through a veil of mist rises in solemn grandeur the Dark Portal, goal of all mortals; but when I remember how my kind teacher has labored to show me the

way that I may rightly develop and cultivate my mind, I am encouraged. My body, a frail ship, may be lost in the great roar of the wind and waves or it may be wrecked on the sunken rock. Tempest and shipwreck may fall upon me and prove the importance and the necessity of the Pilot and the Lighthouse. Many difficulties and obstacles may come to me in life, only to prove to me more and more the glory of God, and to make me realize that because I am weak I cannot possibly live without God.

Yours truly,

I. M.

Two Memorable Days

THE annual conference of women evangelists and pastors' wives met again this year from May 19 to 22, at Hanamaki Hot Springs, a popular resort in the mountains about ninety miles north of Sendai. The Japanese Hotel called "Senshukaku" (Thousand Harvests), built along a mountain side in such a way that each of its three stories is on a ground-floor, was an ideal place for our gathering of some sixty kindred spirits, representing about forty preaching places

of the Reformed Church in Japan and eight missionary homes.

Most of the Japanese women were knit together not only by similarity of work as wives of pastors and single "Bible Women," but also by ties of friendship formed during happy school days at Miyagi Jo Gakko in Sendai. This spiritual conference, financed by the Women's Evangelistic Board, affords the only opportunity during the year when many old friends can get together. When we



CONFERENCE OF WOMEN EVANGELISTS AND PASTORS' WIVES
HELD AT HANAMAKI, JAPAN, MAY 19-22, 1931

consider how faithfully these women serve, the year round, many of them in places remote and difficult, we cannot begrudge the expense of such a gathering. Not the least satisfying feature of the conference is the sound of many happy voices, and of laughter, half-suppressed, because sounds are so easily carried through the paper partitions—and the sight of groups of friends in gay kimonos, towels and soap in hand, going to and from the big tiled bath-room where delightfully hot water right from the hill-side is continually on tap.

The conference sessions were held in a "thirty mat room" open on one side to a typical Japanese garden, with its little pond, rustic bridge and paths running among miniature trees and shrubs. In pauses between lectures we could lift our eyes unto hills gay with azaleas leading up and away to the blue sky.

The "meat" of the two days' spiritual feast was served chiefly in the carefully prepared Bible lesson by Rev. Tsutomu Miyoshi, a successful pastor of a large church in Tokyo, and by Miss Hana Hamada, a well-known evangelist, also from Tokyo, whose strong personality and depth of religious experience could not fail to reach all earnest listeners, as "deep calleth unto deep."

Dr. Zaugg, by special request, interrupted his busy program at the Theological Seminary in Sendai to come to Hanamaki, a five hours' journey, and give

a talk on some of his recent impressions of America.

Miss Weed, of our Girls' School, led in the singing of hymns and lectured on "Teaching Children to Sing," a subject well-chosen for an audience that deals with from five to ten thousand children every week in Sunday Schools scattered throughout Japan.

A note of sadness was felt throughout the conference in the absence of one to whose zeal in this and in previous years its success was largely due. Professor Kakichi Ito, of Tohoku Gakuin, having superintended the preparation of the programs and invitations for the conference, was called Home just a week before the sessions began. The other members of the Board, Miss Lindsey, Mrs. Zaugg, Mrs. Inomata, Miss Soekawa and the writer will miss his wise judgment and willing service. Rev. Taisuke Taguchi, of Aomori, has consented to take Prof. Ito's place on the Woman's Evangelistic Board and he rallied to our support in response to a last minute call to Hanamaki.

The closing meeting of the conference, held in the twilight of a May evening, was a sacred hour, being both a memorial to Mr. Ito and a reconsecration to the task of uplifting the Cross of Christ in Japan. The *Cross* was the symbol of that meeting. Its presence was felt in the prayers of earnest women who could say from their hearts, "In the Cross of Christ I Glory."
CAROL DAY NOSS.



SOME OF THE
LEADERS OF OUR
EVANGELISTIC
WORK IN JAPAN

The Life Story of a Japanese Evangelist

TODAY is the seventh day of the New Year. I hope this letter will reach you in good time and be of some use. I have respectfully read the letter which you so kindly sent to my son, Shuntaro, in which you greatly praised me and my work. It makes me feel humble, for I am just a little, undeveloped believer; yet if you think that the story of my life, the fact that I (such an unworthy fellow) was saved, would be of interest to the brothers and sisters in your country, if it may become a witness for the glory of God, I do not dare to be reserved in talking about myself and the fact of my salvation. So I decided to write the story as you asked me to do. If it seems a prosaic story of an unlettered man, please pardon what is amiss, and I will try to write it down in an orderly manner.

The first time in my life that I heard the Gospel was in my 22nd year, while I was studying at the Government Normal School, when an English missionary came to the school and presented to each student a ten-cent copy of the New Testament. At that time, owing to mistaken teaching which I received from a teacher of Japanese history, I had a strong impression that there was in Christianity an evil influence, dangerous for our country and of no use whatever. But when I took the Bible in my hand, I thought—"People call this a 'Holy Book,' the book of wisdom. From its name I infer that surely it cannot be a bad book. And besides it tells us something about God. Moreover, it was distributed by the hand of the head-teacher of our dormitory, so it seems as if it could not be wrong to read it. Very well! I *will* read it." After that whenever I had a little spare time, or when I was feeling rather lonely, I took it out and read it. Of course, I could read only a little at a time, so the part I read was the beginning of Matthew's Gospel. Some things I did not understand. But whenever I read something from the Sermon on the Mount, I could not help but recognize that here was teaching more noble than I had ever heard before, and spoken with authority. It made me feel myself a sinner before God,

but four or five years' time was needed, and I had to experience some hardships before I was able to enter a life of faith.

At that time, the education we received was entirely separated from religion. Perfection of character and the training of conscience were supposed to be accomplished by the courses in ethics and morality. I think now that the education which I received at that time was not reasonable. In my heart there came boiling up intensely a feeling that I *must* have peace of mind through the training of my conscience and the perfecting of my character. On the other hand, having become conscious that there is such a thing as real religion ruling over the human mind, I wrote a short thesis, choosing as my subject, "Morality and Religion." Finally, after all, I thought that the process of attaining my object might be either ethics or religion or philosophy. In principle, they all meet at one point. In an ancient poem we read, "Though various paths start from the foot of the mountain, they all lead to the one peak, whence we can see the moon." In the same way, I concluded, we may also enter the realm of *Peace in one's mind*. Then I handed this composition to the teacher and asked for his criticism. His criticism was quite moderate, and then he returned the paper, so then I thought it was all right. After graduating from the Normal School, I studiously worked for two years as a primary teacher in a country school. Then again I became deeply conscious that my personality as a man and as a teacher was very imperfect, and I was oppressed by the necessity to solve my problems. I read again the great Chinese Classics in which I had been trained, the renowned Teaching of Confucius, and tried hard to get satisfaction. In the third year I was advanced to be a teacher in the Normal Primary School and was able to take up further training and study, as I now lived in the city of Fukushima. After more study of Education I successfully passed the examinations of the Department of Education. Immediately, I took up again the study of Ethics. At that time I thought deeply and suffered

greatly, feeling depressed by the conditions of life. I deeply felt that the economic system of society was so imperfect. I bitterly regretted the difference between the rich and the poor, I felt oppressed by the thought of those who are always oppressed, and an emotion of resentment burned within me. My heart was full of unrest and work became distasteful. I felt like cursing the world. I still remember well my suffering heart of those days. It was a dreadful and ignoble state of mind. I had married and my first son, Shuntaro, was three years old when a daughter named Taka was given to us. I had a great affection for my little son, but only a cold feeling for the girl, because it seemed that a second child might prove a burden. Of course, this was not the right way to feel. But suddenly, when she was only 38 days old, she died. I was startled and grieved and I realized that I had sinned before God. It seemed as though my lack of love had killed the child. Only after she had died, then I realized that she was a gift to be loved and cherished as a very important possession. Because I did not know this, God had taken away the child, and now I felt His providence. From the beginning God had loved me. I saw now that I did not understand this before, and I repented of my sin. When I came to understand the necessity of the Cross of Christ and His salvation, that my sin may be forgiven, immediately I went to the Church, and received baptism. My sins were forgiven and now for the first time I knew peace of mind. After that for nine years I continued to be a primary school teacher, but earthly reputation became a secondary consideration to me. To live a life of faith unwaveringly was the first and most important thing. During this time I felt real peace.

The reasons I decided to become an evangelist are these: For three years I was a teacher of girls in a High School, and immediately after baptism I became and continued a Sunday School teacher. Two of my children became Sunday School pupils. I determined, if God will permit me to work as hard as ever I could for the Sunday School. I began to feel that it was more important to lead even one person in the way of eternal life and

truth than to be known as a teacher of 500 or 1000 pupils studying ordinary knowledge. I want to choose not the work of man, but the work of God. Therefore even if I could not win even one person, yet all the rest of my life I will give to the work of God. Then when I had decided to stand openly for Christ, the way opened up before me, and I found I could enter the Seminary for preparation to become an evangelist.

If I review the state of mind, during the first period of nine years after I entered the life of faith, although I did have peace, I had to fight frequent battles for my faith against old customs, bad habits, and the temptations of the world. Sometimes it was a terrible struggle. Less than one year after I became a Christian, I was made the Principal of the Primary School Course. I felt weak in my faith and feared that it would be destroyed. Then I decided to give up trying to win worldly success as a teacher. I made a resolution to give up my position, even though it meant giving up a high salary, and to live a pure and upright life before God. Then I came to realize that even such a person as I am can share in the noble and holy work of evangelism. When I had decided to give myself only to the lifting up of the holy name of the Lord, through the good will of my older brothers in the faith I was enabled to enter the Seminary.

In the winter after I became a Christian my wife and four-year old son were baptized together. Believing that it is a most important thing to learn to know the Heavenly Father, according to my dedication, this son came to study in North Japan College. I let him make his own free decision as to a plan for the future, and in the year of his graduation from the Academy, he himself chose to study for the ministry. We all pray, wife, son, and I that we may be used by God for His service.

TAJIRO CHIBA.

(The writer of the above letter is a self-sacrificing and faithful evangelist. He is the father of the young man who wrote one of the "Testimonies to the Value of Our Educational Work in Japan," Page 359.)

International Administration of an Interdenominational College



Left to Right: Dr. Paul V. Taylor, Dean, U. S. A. (Reformed Church in the U. S.); Miss Margaret Bleakley, England, Registrar (London Missionary Society); Dr. Francis C. M. Wei, President, China, Episcopalian.

The College has closed its second year of work since its reorganization after the troubles of 1927, with a very successful year. Five Missions representing three foreign countries are united in this College work in central China, which promises to be the most strategic piece

of missionary work and educational endeavor in the whole of China. The Reformed Church has four members on the College staff.
P. V. T.

Dr. and Mrs. Paul V. Taylor, of our China Mission, are located at Wuchang and actively identified with Central China College.

As Dean of the College, his special duties relate to the College Extension Service (including the work of Religious Education), head of the School of Education, and teacher of Psychology. Mrs. Taylor is teacher of music.

The college has more than doubled its enrollment during the year, has almost a complete staff of teachers for next year, and is widening its influence by Middle Schools and co-operating units.

This college is a union project in which our Huping College should perform an important part.

It is carried on under the auspices of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; Yale Foreign Missionary Society, Wesleyan Methodist Missionary Society, Reformed Church in the United States and London Missionary Society.

Our Church and our China Mission have a fine opportunity for co-operative work in this educational center. Let us not fail to do our part as the needs require.

Board of Foreign Missions

Comparative Statement for the Month of June

Synods	1930			1931			Increase	Decrease	
	Appt.	Specials	Totals	Appt.	Specials	Totals			
Eastern	\$4,284.99	\$856.79	\$5,141.78	\$5,314.06	\$1,005.14	\$6,319.20	\$1,177.42	.....
Ohio	2,617.00	1,110.00	3,727.00	2,407.00	105.00	2,512.00	.....	\$1,215.00
Northwest	145.36	5.00	150.36	223.72	.....	223.72	73.36	.....
Pittsburgh	954.19	275.25	1,229.44	1,291.52	40.00	1,331.52	102.08	.....
Potomac	1,057.00	1,272.03	2,329.03	2,204.72	700.00	2,904.72	575.69	.....
German of East...	1,223.92	20.00	1,243.92	578.00	.....	578.00	.....	665.92
Mid-West	621.79	36.60	658.39	1,786.79	.....	1,786.79	1,128.40	.....
W. M. S. G. S. ....	.....	3,086.00	3,086.00	.....	2,992.46	2,992.46	.....	93.54
Miscellaneous .....	.....	10.00	10.00	.....	100.00	100.00	90.00	.....
Bequests .....	.....	100.00	100.00	.....	500.00	500.00	400.00	.....
Totals	\$10,904.25	\$6,771.67	\$17,675.92	\$13,805.81	\$5,442.60	\$19,248.41	\$3,546.95	\$1,974.46	
							Net Increase.....	\$1,572.49	

Have the Missionaries Been Beneficial to Japan?

AN inquiring reporter of the *Japan Times* made it his business to interview a number of persons regarding the value of missionaries in Japan and their work. It will be noted that these persons represent various occupations, and yet they all came to the same agreement. The *Japan Times* gave space for this inquiry on June 5, 1931, and it is reproduced for the benefit of the supporters of the Missionary Work in Japan.

Here are the answers to the question given in the above title:

Hyotaro Ishizuka, businessman.

"I think on the whole the work of the missionaries has been beneficial to Japan. But in a work of such a nature we should not judge too critically whether their labors have been fruitful or not to our country. The final and only judgment which can be given, regardless of whether they have benefited or hindered Japan, is whether they have been sincere in their aim. I believe that on this point the sincerity of the missionaries, as a whole, is incontestable and I am sure that a mission of such a nature will find a way to surmount all difficulties and will ultimately find a lasting place in the hearts of its beneficiaries."

* * *

Andrew K. Ranney, tourist.

"I presume they are benefiting Japan. The missionaries have built institutions of learning in Japan and have spread Christianity. The missionaries come from the educated strata of society and though they are the butt of ridicule

among some persons the work they are doing is no doubt good."

* * *

Alexander Hume Ford, social worker.

"The Christian missionaries have been tremendously helpful to Japan. They have constantly improved their own religion and methods and have inspired the Buddhists to wake up and become active in welfare movements. God bless them both."

* * *

Kuniyasu Ohashi, artist.

"I feel Japan has profited through the labors of the missionaries. There are many people in Japan now in all walks of life who at one time or another received assistance from the missionaries or from the institutions which they founded. I am glad to learn that our government has been observant of this fact and has decorated many missionaries for their meritorious work in our country."

* * *

Sho Sawamura, scholar.

"The missionaries may be said to have been the first group of people to bring the culture of the West to Japan. Some of us are inclined to look at churches and schools and hospitals as about all the missionaries have conferred upon Japan, but I feel that by far the greater part of their useful work has been in things invisible today. On the other hand I think the excessive zeal with which some of the missionaries have tried to make our people embrace Christianity disregarding other religions has been detrimental not only to them but to Japan. There should be more than one way to understand the eternal Truth."

The American School for Boys in Baghdad

(The following tribute paid Dr. Calvin K. Staudt was written by a Moslem and printed in El-Iraq, the leading daily newspaper of Baghdad, May 5, 1931. Since its appearance, Rev. David D. Baker has become an associate teacher in the School, and a Board of Managers has been elected consisting of Dr. Staudt as Principal, Mr. Baker as Assistant Principal and Mr. Schlegel as Secretary-Treasurer.)

WE seize the opportunity of the arrival of Mr. Schlegel in Baghdad, who was previously a teacher in the American University of Cairo and who

will substitute for Dr. Calvin K. Staudt, the director of the American School for Boys, who has the intention to leave for America shortly where he will devote his

energies trying to establish a future College out of the present school, to write a few lines about the latter, for we realize that it is fitting and appropriate by all means to do so.

Dr. Staudt as an educator has dedicated these latter years of his life to educate the Iraqi youth; and it is evident that he should be rightly listed among those persons whose only interest in this world is to serve humanity. He belongs to that worthy group of Americans who sacrifice what is dearest to this noble end.

Dr. Staudt founded his school in 1924 on a more or less religious basis. He did not have to wait for a long time to realize

what he yearned for the day he sailed for Mesopotamia. We now perceive that that small school has been converted into a cultural institution where quite a number of the most distinguished families in Iraq receive their education; and now circumstances are allowing this school to develop itself into a College in the years to come. We all hope and long to find in Baghdad, the center city of the Near East, an institution for higher education and real moral training.

May the Almighty God safely protect him as he goes back to his own country, and may circumstances there be favorable to him, and may he come back with his high hopes realized.

Our Young People

ALLIENE SAEGER DE CHANT

ONE of the "satisfying" a comrade-teacher has, is to see her camp and conference youth in their own homes, at their work, and in their church.

Arlene R. Ronemus, who has been a delegate to our Camp Mensch Mill, returns, this summer, as a councillor; her home at 530 Mahoning Street, Lehighton, Pennsylvania, is the kind I like to linger in. She teaches grade school in a neighboring town; and her work at Zion's Church, is done enthusiastically and without stint.

It is with pride and joy, therefore, that I share with you her

EVERYDAY RELIGION.

"Teacher, will I burn up when I grow up?" asked a bright-eyed, little boy. The child was so sincere and intensely excited, that I began to question him. Upon questioning him, I found out that he had picked up a few pennies which belonged to his brother. As a result, his parents gave the above sentence. We know the child should not have taken the pennies, but why do parents give verdicts when they do not know the truth of the matter? Some day this child will become enlightened and doubt predictions of any kind.

Next came Johnny running as fast as his little legs could carry him. "Will my Daddy go to war?" he cried. "Why must your Daddy go to war?" I asked. "I didn't eat my bread crusts at dinner time," he replied. Why burden the child's thought of war in connection with eating bread crusts? When we are engaged in another war, then it is time enough to make threats.

Yes, these two problems are just two of many which I face everyday. As I joyously watch my little children running eagerly to school, I wonder what foolish but big problem each child will have. One never knows what the day will bring. Mary comes with beautiful flowers which she proudly gives to me. George brought a new book which only teacher may see. Yes, Mother said so. Bruce tells me of his brand-new baby dog. "All the boys and girls shall come to see it," he shouted. Isn't this a splendid, unselfish idea in comparison with former?

Next came Billy, with his numbers neatly finished and much to my surprise correctly calculated. "Did you do this lovely work, Billy?" I questioned. Billy, with a look of untruthfulness in his eyes said, "yes." I put Billy to some test and

found it was not his work but Mother's, who told her child to say he did it. Is this co-operating with a teacher to build for that child a promising future?

As my eyes wandered to the out-of-doors, I see Bobbie standing alone watching the other children play. "Poor mixer," I thought. This was due to home conditions.

These are but a few of my many friendly chats which I have each day.

I believe my big job is to develop personality, imagination, and lay general habits, besides teaching the fundamentals of early school life. Yes, this is my job, but can I do it without the aid of parents? Decidedly, no. What we want is co-operative parents, but can I as a teacher or any other teacher be an inspiration?

We felt this inspiration when we attended Camp Mensch Mill. We discussed practical problems but were inspired by our teachers. Their personality, keen interest, and never-tiring ambition left us with higher ideals. From them I have gotten ideals which I try to carry over into my everyday task of teaching children. The many questions and problems which I must answer and solve everyday, help to make for better Christian living. Through the personalities which I have come in contact with at camp I have tried to build mine and in this way develop and lay habits physically, mentally, morally and socially, in my children.

Christian Living—yes Everyday.

ARLENE R. RONEMUS.

Leighton, Pa.

Children's Corner



MISSION BAND OF ST. JOHN'S CHURCH, NEW BRUNSWICK, N. J.

THE first meeting of the "Mission Band" for children from ages six to twelve will be held the first Tuesday of October, that was the content of the announcement made in Sunday School last fall. At the first meeting there were

twenty-five present. Of these twenty-three became members.

I have found it very interesting to work with these little children. There was a staff of four, Mrs. Gramm, organizer and teacher; Lillian Koch, teacher;

Melvina Baker, helper; and myself, pianist.

Our meetings varied. At the meetings when holidays occurred we celebrated them by having special musical programs. The children found a great delight in helping and taking part in these programs. At our Christmas celebration one of the children played some carols on her clarinet.

On the twentieth of January our breath was almost taken away from us when we opened the thank offering ships. As we counted the contents, the amount became larger. At last the end came, and the amount had grown to exactly five dollars. As you know the business conditions were very bad at that time. That is why we were so very happy at the amount we received as there were three or four children from some families that were members of this little band of missionaries.

At the same time the money taken in for offerings was counted and that also amounted to five dollars. We were certainly very proud of our little band.

On the seventeenth of January we had a real treat. Miss De Chant came and spoke to us of her work in China and Japan. She brought some costumes with her. As you can see by the pictures which were taken that day, the garments were placed upon some of the members present and we surely did have a real Oriental fashion show. Miss De Chant is in one of the pictures and you can't miss her pleasing smile. That isn't news because she always has it. She stayed at my house for the week-end and I enjoyed her company. Miss De Chant also gave us a lot of inspiration.

For our Thanksgiving meeting we all made candy. This was distributed among the children, who took it home and ate it after their Thanksgiving dinner.



MISSION BAND MEMBERS IN JAPANESE COSTUME

On the twenty-first of February we had a Valentine social. The children made tickets, which they sold for fifteen cents. Out of the money which was made by selling the tickets we bought ice cream and other refreshments. We made over three dollars clear profit.

I presented a report of the Mission Band at the Annual Convention of the Woman's Missionary Society of New York Classis, last April, which was held in a nearby church.

But socials aren't the only things we have. We also studied about the wonderful work that our missionaries are doing in the Caribbean Islands.

MISS MARGUERITE C. GRAMM.

Dr. Henry Van Dyke, of Princeton, New Jersey, calls for common sense in the solution of our ills and expresses the belief "that courage, hopefulness, idealism, intelligence and grit will bring us out, chastened but not broken, into a new and saner time of prosperity."

Our Missionary Force

Friends of the Missionaries will be glad to know where they live and the kind of work which they are doing. This information is here given. Let us also suggest that these servants of the Church and their work be always in our *minds* when we pray to the Lord of the *Harvest*.

JAPAN MISSION

I. EDUCATIONAL

North Japan College, Sendai—
 Rev. David B. Schneder, D.D., LL.D.,
 President
 Rev. Paul L. Gerhard, Pd.D.
 Rev. William G. Seiple, Ph.D.
 Miss Mary E. Gerhard
 Rev. Elmer H. Zaugg, Ph.D.
 Mr. F. B. Nicodemus
 Mr. Oscar M. Stouidt
 Mr. Arthur D. Smith, A.M.
 Mr. Charles M. LeGalley
 Mr. Carl S. Sipple

Miyagi College, Sendai—
 Rev. Carl D. Kriete, President
 Miss Kate I. Hansen, Mus.D.
 Miss Lydia A. Lindsey, A.M.
 Miss Mary E. Schneder
 Miss Harriet P. Smith
 Miss Helen I. Weed
 Miss Mary E. Hoffman
 Miss Selma G. Grether
 Miss Helen D. Hanold
 Miss Helen E. Primley

II. EVANGELISTIC

Tokyo and Saitama Prefectures—
 Rev. Henry K. Miller, D.D., Tokyo
 Miss B. Catherine Pifer, Tokyo

Fukushima Prefecture—
 Rev. Christopher Noss, D.D., Wakamatsu
 Rev. Marcus J. Engelmann, Wakamatsu

Yamagata Prefecture—
 Rev. W. Carl Nugent, Yamagata

Miyagi Prefecture—
 Rev. Frank L. Fesperman, Sendai

Akita Prefecture—
 Rev. I. George Nace, Akita

Aomori Prefecture—
 Rev. George S. Noss, Aomori

Iwate Prefecture—
 Rev. Gilbert W. Schroer, Morioka

Business Office, Sendai—
 Rev. Alfred Ankeney

Kindergarten Work
 Mrs. Carl S. Sipple, Sendai
 Mrs. D. B. Schneder, Sendai
 Mrs. Henry K. Miller, Tokyo
 Mrs. W. Carl Nugent, Yamagata
 Mrs. Gilbert W. Schroer, Morioka

CHINA MISSION

I. EDUCATIONAL

Huping, Yochow City—
 Rev. Edwin A. Beck
 Rev. Karl H. Beck
 Mrs. Mary B. Hoy

Ziemer Memorial Girls' School,
Yochow City—
 Miss Gertrude B. Hoy, A.M.

Eastview Schools, Shenchow—
 Rev. J. Frank Bucher, A.M.

Girls' School, Shenchow—
 Miss Esther I. Sellemeyer
 Mrs. George R. Snyder, A.M.

Central China Union Theological Seminary,
Wuchang—
 Rev. Paul E. Keller, D.D.

Central China College, Wuchang—
 Rev. Paul V. Taylor, Ph.D.

II. EVANGELISTIC

Yochow Station—
 Rev. Sterling W. Whitener, Yochow City
 Rev. Jesse B. Yaukey, A.M., Yochow City

Shenchow Station—
 Rev. George R. Snyder, A.M., Shenchow
 Miss Minerva S. Weil, Shenchow
 Rev. T. F. H. Hilgeman, Shenchow

Yungsui Station—
 Rev. Ward Hartman, Yungsui

III. MEDICAL

Hoy Memorial Hospital, Yochow City—
 Miss Alice E. Traub
 Miss Sara E. Krick

Abounding Grace Hospital, Shenchow—
 Miss A. Katharine Zierdt

Business Office, Yochow City—
 Miss Erna J. Flatter

MESOPOTAMIA

American School for Boys, Baghdad

Rev. Calvin K. Staudt, Ph.D., Principal
 Rev. David D. Baker, Ph.D.
 Rev. F. Nelsen Schlegel, A.M.

United Mission

Evangelistic—
 Rev. Jefferson C. Glessner, Kirkuk

Educational—
 Miss Effie M. Honse, Girls' School,
 Baghdad

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

A Missionary Surprise

THOSE of us who work in small congregations where everything is necessarily done on a rather modest scale, sometimes look on in wide-eyed amazement at the activities of our large churches. However, whether the group be large or small, nothing worth-while is ever accomplished without hard work—continuous and persistent.

Some years ago, a Sunday-school teacher in the largest congregation in our denomination felt the challenge of participation in a broader program and affiliated herself with the Woman's Missionary Society of her church. In her enthusiasm, she tried to arouse a similar interest among the girls of her Sunday-school class. As is often the case, the response was not very hearty at first, but the enthusiasm of this teacher did not abate in the least. She persisted in her hope and in her efforts. Two months ago, at an all-day meeting of the Society, she had the joy of presenting, for mem-

bership, her entire class—twenty of them—with their monthly budget gifts paid a year in advance. You can well imagine with what delight Trinity Woman's Missionary Society, Canton, Ohio, received such a surprise.

Mrs. Anna L. Miller is Missionary Superintendent of Trinity Church and School. All missionary activities are included in her supervision. She selects the missionary text books for Church-school monthly instruction in every department and is a member of the Missionary Cabinet. In speaking of the Woman's Missionary Society, Mrs. Miller says, "This Society is divided into Circles which meet each month for the purpose of fellowship, sewing for hospitals, orphans' homes, and the needy near and far. There are ten of these Circles in the Senior Society. How they gather their extra love offering is often a mystery to me. Sometimes they sell what they make; now and then when we come to the missionary meeting,



MRS. WM. KASSERMAN AND HER SUNDAY-SCHOOL CLASS

we will notice that a Circle has baked goods or aprons for sale.

"At the December meeting they bring this love offering. Some years it is over \$400. This is not the love offering for the Missionary Home, but is given to special needs. For instance last year we dropped fifty names from the roll. We had been paying for them from five to six years in several cases; having reported them, we had to pay their budget out of these offerings. A letter was written to each of these fifty saying that if they would reinstate themselves as members, all their back obligations would be cancelled and they could begin anew. But they did not reinstate, so off they came. However, we sent \$100 for the year 1932 as an offering to the General Budget of the Woman's Missionary Society of General Synod. Since then, we have received over thirty new members, among them this Sunday-school class. They comprise a new Circle.

"Out of the above love offering we gave a gift of \$100 to our Yaukey Fund (Trin-

ity Church supports the Yaukeys in China); some went to Home Mission and Interdenominational Mission work here in Canton; to Leper and other interdenominational missions. The average yearly per capita of the women and children's gifts is nearly \$8.

"In June we had an all-day meeting with a special dinner. Tables were arranged for each month in the year and everyone sat at the table of her birthday month."

Numbers are an inspiration, but they also involve much hard work. In a Society as large as Trinity's there must be many who are willing to carry responsibility and faithful to their tasks when they have been assumed. Let us remember to look behind the scenes of "Success" to find the earnest, consecrated workers who have played their role day after day, week after week, and month after month in spite of difficulties and discouragements.

"The elevator to success is not running—take the stairs."

Migrants in the Bean Field

By HELEN HUNTER

Worker at Migrant Center 1930

PROF. PATTY SMITH HILL has said, "At last the world seems to be awakening to the fact that human destiny is largely shaped by the nurture or neglect of early infancy and childhood . . . The importance of early influences has been appreciated by people of rare insight, or sympathy, in all ages, but society at large, even today is singularly blind or indifferent to the practical outcome of such facts."

If the test of civilization is its attitude toward young children, we must admit that our "Nomad Neighbors" remain thus far largely in the primitive state. They had plenty of sunshine, open air, play and work; it was necessary therefore that we supply baths, a means for rest and sleep, and that "mystical missing element of human affection and devotion which must permeate the atmosphere of any institu-

tion which hopes to save the souls as well as the bodies of little children."

We believe also that men live by Play, Work, Love and Worship—a four-fold life, and we tried to include all in our daily living at the Migrant Center.

May I introduce these nomads, who had migrated to Delaware from four states chiefly, New Jersey, Maryland, Virginia and Florida. Each group were kinsfolk and friends, who knew not the other groups, and each group was to the other a "foreigner." They had gone from their homes in "berry season" in late spring and followed the season's crops until late autumn. They boasted of their homes, and invited us to visit with them. We wondered how they could live in such "culture" as described by them the few remaining months of the year, and spend the greater part living as migrants.

Many were transported to the cannery community via the bus, fare rates were paid by the company, averaging \$3.45 each way. Each leader, known as the boss man, was responsible for approximately 12 "candidates," and received \$1.00 "a head" for them.

The shacks in which they lived were the typical one-room type, some one-story, some two-story. Those living on the ground floor were more fortunate, having a screened-in porch. They cooked in the cook shed, which ran in the center between the two rows of shacks. In the former were 12 wood stoves to be used by all of the families for cooking.

During "beans" their work and their earnings were irregular and they found it necessary to run charge accounts at local stores. The shopkeeper submitted such accounts to the company at the close of each week. And many were they who toiled all week and had nothing paid to them, having eaten up their earnings.

Men and women dressed alike; bare-footed, in dirty rags and wearing large sun hats or bandannas. An illiterate group of people they were. Those who had been at school averaged not beyond the "Third Reader." And what was good enough for them was good enough for their children, they believed. Their main interests were money and religion of a very primitive type.

The Center was organized in a canvas tent, loaned by the local church, located about 10 yards from a dusty road opposite the shacks, and in the center of a

bean and tomato field. The trees we could see in the distance, and how we longed for their shade! A half acre of land was our limit. Within the tent was a wooden floor, rough benches, and tables of wood, furnished to us by the company. The other equipment was furnished by the Council of Women for Home Missions and Delaware groups.

To appreciate just what such a place of shelter can mean, you should live with us. On hot days, and we had many, when preparing the dinner over the oil stove, I could understand what the boiling caldron of oil must have been, for I felt as though I were in the oil stove, not standing over it. The sides of the tent were rolled up part way, and in the front all the way; to allow whatever breeze that blew to come in was our custom until warned by the heavens that a storm would appear, and then the slides came down and were nailed to the floor. But the wind had little mercy, and it "who-oo-oo-oo-ooed" all around the tent and lifted its sides, and made us think that we too should "take wings and cleave the air." Our children were much afraid of storms, and while we wondered how long we should remain protected in the tent during storms we were obliged to force a calm over our group. The storm, following the merciless one that blew our tent over, upset our children and they were beyond control, until I had given the little ones ginger snaps, which caused them to cease shrieking and crying and eat the "cakes." Then I got the older group seated and made them see how ridiculously they had been behaving, and told them how the little lad Samuel heard God calling when everything was quiet and dark, and he learned to be still and know that God is near. We, too, became still and asked His protection. Then the sun came out and smiled upon us, and the storm they remembered no more.

Our day at the camp began with bathing babies, rubbing them in oil, changing their clothing, preparing their bottles and putting them to bed.

At 9 o'clock Miss Simpson took all children above four years, for health exercises, song and recreation. At the same hour, my duties were to prepare dinner and prepare the toddlers for their



UNDERPRIVILEGED CHILDREN IN ONE OF
OUR LARGE CITIES ENJOYING A
DAY OUTDOORS

mid-morning lunch, and have them in bed at ten twenty o'clock.

It thrilled me when a little two-year-old from a shack of filth, would come to me and say, "Hands ain't wash, dirty hands." Or little William (a patient sufferer) twenty-six months, would try not only to wash himself, but his little playmate, Beatrice, lest they be forgotten in the rush for "clean up." At the table they learned to sing Grace:

"Father we thank Thee, Father we thank Thee, Father in heaven, we thank Thee."

Sometimes during Grace, Milbourne, sixteen months, would be reprimanded by William, "Fold hands, boy; bow head." And then, "Oh, boy got mine cup, mine plate!" Little Mary, mistress of our camp, was ever loyal to convention.

It was difficult to get the older group to respond to habits of cleanliness. Miss Simpson faithfully led them in health poetry and song, and habit talks, with little or no progress in any practical application. Then she introduced the "check up" system, the boys checking the girls and the girls the boys on personal appearance, each going into detail, and it worked!

How well I remember one day, each of us busy at our tasks when one of the men came up and watched a short while, and then turned to one of the nurses and said, "She is good at bossing, but Miss Simpson learns them things."

At eleven o'clock, we had our religious education program. The lessons taught had to be done in the most elementary way. We began with the creation story, "How God Made the World Beautiful," when a "thousand years passed as one day." We learned about our "farm friends" and such stories as "Brownie Snowshoes Surprise" and the love of the mother cat for her kittens, and others, fitted in well. We learned about our homes, the food we eat, the clothes we wear, and the friendly helpers who make such things possible. Next we studied about our families, how all work together, and the love that binds each to each, and all in all. Character building was stressed here. The theme for the series of lessons that followed was, "The Wide, Wide World." We learned of the four

great groups of people, how they live, their interests, such as work, play, religion, etc., and concluded with the story of "The Magic Friendship Garden," where the little blue bell played the softest, sweetest music until all the children from all the lands watered the garden. The Great Good Friend was there. And the children joined hands and sang:

Jesus loves the little children,
All the children of the world,
Red and yellow, black and white,
They are precious in His sight,
For He loves the little children of the world.

We dramatized stories from the Old and New Testaments. The last of all were our stories about Jesus, and His life here among men. There were so many stories we could not tell all, and it helped the children to understand and sing better, "Tell Me the Stories of Jesus I Love to Hear."

Sometimes the fish peddler took a stump, and drew near and listened, sometimes the parents joined us, and the nurses were always good listeners. The peddler told me how much he regretted having us leave Houston, and how thoroughly he enjoyed the stories that he had heard.

At eleven-forty-five all the children rested.

At twelve o'clock we served dinner, some remained with us and others returned to the shacks to have dinner with their parents.

From two to four o'clock on pleasant days, Miss Simpson took Group II to the small "creek" in the heart of the woods, where they enjoyed themselves wading in the water. Group I had their rest hour. On other days Group II spent that period with me sewing, or doing wood-craft, and basketry. Following was the recreation period, Miss Simpson in charge.

Afternoon lunch, crackers and milk were served at four.

The closing exercises began at four-thirty, Miss Simpson again in charge, while we three cared for the babies, and packed up and made ready for the truck which carried away everything within the tent but our children. The day closed at five o'clock.

We worked hard to have the Migrants eat the proper food. Cecil, a three-year-old, suffering with rachitis, and Juanita, a lovely child of less than two years, also suffering from defective nutrition, we began early attempting to help. Both brought from their respective shacks fried bread, daily, which was hard enough to use for base balls. We never allowed them to have such lunches, but gave them their meals with the other children.

We appreciated the co-operative efforts of the local physician, also the Board of Health, State Doctor and County Nurse, who helped in our health program. The children suffered with a skin infection, and we had an epidemic of it and it be-

came my duty to administer poison baths every other day to babies and all. Twice I became infected, but was cured each time within a few days. Some days it required more than fifty baths.

May I say to those among you who would work with underprivileged groups, with all your getting, get understanding. You must put your theories aside and learn all over again. Those whom you would teach must be your teachers.

Those in attendance at Wilson College Conference this year remember Miss Simpson and her contributions to the Conference Program. The Migrant Center at Houston, Delaware, is open from July 1 to Oct. 15. Why not visit it?

The Pearl of Great Price

This very simple, yet effective, dramatization was the children's way of presenting the Scripture lesson at a meeting of the Woman's Missionary Society of Northwest Synod some time ago. Miss Helen M. Nott, who arranged the presentation says, "I used the expression 'shekel' which is worth about 70 cents, but the amounts could be considered dollars." The children were in costume. (Consult Bible pictures.)

CHARACTERS

Merchant Second Buyer (Lady)
Buyer (Lady) Second Dealer
Dealer (Man) Mary—Merchant's wife

"The kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."—Matthew 13: 45-46.

*Merchant at table sorting pearls
—Enter a lady.*

Merchant: Peace be unto you.

Lady: And unto you.

Merchant: And what can I do for you today?

Lady: I wish to look at some pearl ear-rings, have you any?

Merchant: Yes, indeed, in all styles. (*Shows several. Buyer examines, trying to see how becoming they are.*)

Lady: What is the price of this pair?

Merchant: You may have them for 50 shekel. They are worth more but you may have them for that.

Lady: That is much too high. I will give you 40 shekel.

Merchant: You will ruin me.

Lady: That is all that they are worth.

Unless you sell them for that price I will not buy.

Merchant: Well . . . I will let you have them for 45.

Lady pays—Merchant wraps ear-rings.

Lady: Good-day to you.

Merchant: Good-day to you, and come again.

Lady goes out. After a short time, enter a Man, dealer in pearls.

Dealer: Peace be unto you, and let me show you some of the finest pearls that you have ever seen. (*Unwraps and holds up several strands.*)

Merchant: I surely am glad that you have come, for I expect a customer, late today, who is looking for a string of pearls.

Dealer: Nothing finer anywhere—some a pinkish cast, some yellow, every kind of pearl you want, right here.

Merchant (choosing three strands): There, these will replenish my stock.

Dealer (taking off the tags): Together they will cost you 300 shekel.

Merchant: Oh! that is robbery. I will give you 225.

Dealer: How can I sell for that?

Merchant (offering cash): Here, take it, my fine gold.

Dealer: I must make a living.

Merchant: Make an honest one then and don't rob people.

Dealer: Rob! Why I am giving these pearls away.

Merchant: Then what do you call selling?

Dealer: Give me at least 250 shekel.

Merchant: Take 240 or the pearls.

Dealer: You merchants snatch our bit of bread from us. (*Takes money, goes out grumbling.*)

Enter Second Buyer (Lady).

Merchant: Peace, I have the finest selection of pearls that you have ever seen. Any one of them is a prize.

Lady: Do you call those pearls? I should say slugs.

Merchant: Very well, but tell where you can find better ones. You come to me every time you want pearls. You know what is fine, you have taste.

Lady: Oh, these are too dark, and these are too light. This is too short and this is too long. Now what do you say if I offer you 90 shekel for this one?

Merchant: Do I hear, do I hear? No, I don't give pearls away, I sell them.

Lady: But this is the fourth string I buy from you. For a friend, a good friend, you make a special price.

Merchant: Well I must have 125 shekel. You know I must have that.

Lady counts out 122 shekel—Merchant shrugs shoulders and accepts.

Enter Second Dealer.

Merchant: Peace be unto you.

Dealer: And to you.

Merchant: What brings you here?

Dealer: Pearls—the best of pearls.

Merchant: Oh, you dealers all say that.

Dealer (opening bag containing single pearls wrapped in tissue paper): I prove it.

All stand awed, admiring—lady buyer leaves.

Merchant: From where are these?

Dealer: Some are from the Persian Gulf and some from Ceylon.

Merchant: And what are they worth?

Dealer: The prices vary. Ask me the price of a single one. (*Merchant chooses*

one.) You have picked the finest one. 400,000 shekel buys that.

Merchant (humbly): I cannot buy.

Dealer: This is a chance in a lifetime. Not every day are such pearls offered for sale.

Merchant: No, I cannot buy. (*Dealer wraps pearls very slowly. Merchant holds one in his hand and looks at it a long time. At last he wants to hand it to Dealer.*) That is the only flawless pearl that I have ever seen. The color is perfect, the shape is perfect—everything is just right.

Dealer: Then buy.

Merchant shakes head. His wife enters slowly, comes and looks at pearl.

Merchant: A perfect pearl, Mary.

Mary: Will you have it?

Merchant: If only I could!

Dealer: I offer it to you.

Merchant: But the price!

Dealer: Is it not worth every farthing I ask for it?

Merchant: Yes, every mite.

Dealer: Then buy.

Merchant: It would take all the pearls I have to pay for it.

Dealer: Let me see. (*Merchant and Mary bring out pearls and Dealer figures, then finally looks up.*) You have almost enough. Have you no more pearls?

Mary: Will my ear-rings do?

Merchant: But Mary—

Mary (taking off ear-rings): It is a perfect pearl.

Merchant: Yes, the only perfect pearl that I have ever touched.

Mary (giving ear-rings to Dealer): Now is it enough? Will all of these pay for that one?

Dealer: Yes, it is just enough. (*To the Merchant:*) Are you willing to pay the price?

Merchant looks at Mary. She nods.

Merchant: Yes, I am willing.

Dealer quietly leaves with the pearls. Mary looks at pearl in her husband's hand.

Mary: A perfect pearl! The only one worth owning.

Merchant: Yes, a pearl of great price!

A Pioneer Doctor in "The Land of the White Elephant"

By LOIS ELIZABETH DANNER

This account of the early days of leper relief in Siam, and of the outstanding pioneer figure associated with it, is of timely interest in connection with the visit to this country by Their Majesties, the King and Queen of Siam, who have graciously aided in the program for controlling and eradicating leprosy in their kingdom.

FORTY years ago in a middle western town lived an energetic young doctor whose practice kept him so busy that he tired out one horse in the morning and another in the afternoon; and as for his "plug hat," it is told of him that he always kept an extra one at the hatter's so that he need not lose a moment having one ironed in case the wind removed that indispensable doctor's insignia as his gig went dashing through the mud to answer an urgent call.

That same doctor resigned his prosperous practice to volunteer for medical mission service at a salary of a few hundred dollars a year, in a country where there was not even one physician to every million patients. To reach his chosen field required a journey of four months from the seacoast, traveling in primitive boats, poled up river and dragged over rapids by ropes, and in sedan chairs borne on the shoulders of coolies. The silk top hat was exchanged for a pith helmet, but the same driving energy was in evidence. Picture him in the capital city of the old Laos kingdom, between Burma and Indo-China, bringing in by messenger over the mountains the first smallpox virus and the first quinine ever used in that country. The native people, suspicious at first, had to be paid to take the whitish powder that put an end to their body-wracking fevers far more effectively, they soon found, than did the charms of the medicine men.

The Laos king grew curious about this foreign doctor, who soon became his private physician and about whose skill the last vestige of doubt was banished when he successfully lanced with a cavalry saber a carbuncle on a favorite palace elephant. Once when summoned hastily in the night by the king, the foreign doctor returned from the palace minus his red carpet slippers, to which the old monarch had taken a fancy.

The name of this doctor is James W. McKean. To him also belongs the credit for seeing the need of the leper people of Laos (now known as northern Siam) and for securing from the ruling Prince of Chiangmai the gracious donation of a piece of property on which to build the leper asylum which was to become a pattern of leper relief, not only for Siam but for all of Asia.

In addition to his general work as a medical missionary of the Presbyterian Church, Dr. McKean has since 1908 directed the Chiangmai Leper Hospital of the Mission to Lepers. "It is organized after the Siamese form of village government and the intimate internal affairs of the colony are wholly in the hands of the patients," says the last report of the institution. "Special attention is given to 'occupational therapy', practically all of the four hundred leper patients participating in some form of labor, in accordance with their physical condition and ability. They serve as teachers, clerks, cooks, tailors, barbers, storekeepers, tile makers, teamsters, seamstresses, gardeners, blacksmiths, machinists, carpenters, sweepers, masons, painters, and rice-millers, all for their own maintenance. An area of more than twenty acres, cultivated by the leper people, is devoted to the raising of bananas, sugar cane, sweet corn, and other garden vegetables. Pigs and chickens are raised to supply the meat and eggs. Three pairs of bullocks are in constant use, hauling building materials. The staff of leper officers consists of one mayor, one deacon, seven elders, twenty-three members of the Home guards and ten orderlies who care for the sick and give all injections of Chaulmoogra oil.

"There are two schools, one for boys and one for girls. A band of cornets and stringed instruments provides music for church services and festive occasions. Practically all the inmates are Christians.

There is no compulsion used. They are happy and contented and believe fully in the practice of Christian virtues. From their scant allowance of pennies they make generous contributions that lepers less fortunate than themselves may have care and treatment and the Christian Gospel."

Dr. McKean has just returned to this country, and his son Hugh has assumed the directorship of the Chiengmai Hospital. Just before leaving Siam, Dr. McKean participated in the Eighth Congress of the Far Eastern Association of Tropical Medicine, held in Bangkok from December 7th to 14th. As a representative of the American Mission to Lepers, he was largely responsible for the arrangements whereby one entire session of the Congress was devoted to leprosy.

The Chiengmai Hospital has won government recognition and support, and has inspired the undertaking of leper relief in other parts of Siam, notably by the government in co-operation with the Siamese Red Cross. The very excellent institution at Chiengmai has several times been visited and aided by Siamese princes and nobles. Only recently it was signally honored by a visit from His Majesty King

Prajadhipok and Her Majesty Queen Rambai Barni, who graciously commemorated the occasion by a royal gift for metalling the river road approaching the hospital, now known as "The King's Highway." Their Majesties entered Chiengmai in royal state at the head of a procession of eighty elephants in princely trappings. Their gracious manner of speaking with the leper patients and their keen interest in the scientific details of the management of institution were an inspiration to all.

In recognition of Dr. McKean's service to his country, His Majesty conferred upon him the insignia of Officer of the Order of the White Elephant, a coveted honor in Siam.

To us of the western world, Siam is no longer just a remote and romantic kingdom. It is a country taking its place with other enlightened nations in a determined effort to stamp out leprosy. All honor to the heroic doctor whose tireless service has helped provide much of the impetus for this work for neglected humanity.—*Leper News*.



The Beginners' Department of the Summer Vacation School of First Church, San Francisco, conducted under the direction of Rev. Yoshiharu Saito.

Mr. Saito, who completed a year of post graduate study in Princeton Theological Seminary this past spring, is being supported by the W. M. S. G. S. Rev. Sohei Kowta, pastor of First Church, is seen at the left of the picture.

Women of China



IN a recent issue of the *OUTLOOK OF MISSIONS* readers saw a picture of the group in attendance at the Joint World Day of Prayer Service in Shenchowfu, China—the Evangelical Mission joining with ours. A previous issue had given an account of that service. An interesting letter from Mrs. Suhr (who appears on the group photograph) tells readers of the *Evangelical Missionary World* about this Service and also about conditions in general in and about Shenchowfu.

Dear Friends:

This morning in our worship with the Chinese we had the lesson from Amos 6: 1-8, giving a picture of conditions in Israel at that time. There were those who slept on ivory beds, indulged in the finest of meats, drank the best of wine from bowls, used the choice oils to perfume their bodies, made merry with musical instruments and idle songs—but were “Not grieved for the affliction of Joseph.”

In my own mind I could not but contrast the state of womanhood in enlightened America and that of this land of China. I am sending you a picture taken here at Shenchowfu, just inside the city wall beside the East Gate (above the women are the ancient ramparts of the wall) showing three women of the coolie class with their wooden frames on their backs laden with grass, which they have

just cut on the hill sides. In their hands they have the curved knives they use for cutting the grass. At times they use the frames for carrying wood. When the frames are not practical they use long round baskets called *Pei-longs* which they fasten to the back and carry coal, rice, etc. Practically every household has this kind of back-baskets and they carry their young children in them when they have a distance to go. These women have natural feet and it is amazing the strength they possess.

These women are often taken advantage of and given little consideration, some become mere slaves, while others fight like tigers if their rights are interfered with.

Then I am also sending you a picture of a group of Christian women who met for a day of prayer on February 20th when the World's Day of Prayer was observed. This group represents a joint meeting with our sister mission in the city, that of the Reformed Church, U. S. Although the lot of these women for the most part is better than that of those I have just told you about, nevertheless they all have their particular burdens and hardships, and there is not one of you who reads this but would shrink from exchanging your circumstances with even the most fortunate of them.

Where Christian principles do not prevail the human heart can be very cruel. Because of the political conditions in China at present some horrible things take place. A mild form of inhumanity took place a few days ago, a short distance from our compound. It came about in this way. A company of over one hundred men with their commander came into this city to be taken into the military service of General Chen who has the jurisdiction over this part of Hunan. When they reached here they refused to come under the regulations and while negotiations were going on they were quartered in a temple near us.

One evening about eight o'clock ten men went to the second wealthiest shop of this city and under pretense of looking for Communists went through the whole house and by threat of death forced them to reveal where their money was kept and all their valuables, robbing them of about \$6,000 Mex. worth in cash and other things. Several men stood at the entrance so that no call for help could be given. After a day's searching the blame was attached to the soldiers quartered in the temple and it was decided to surround them and disarm them and send them away. It would seem that the soldiers had no intentions to give up their arms and had planned to leave by daylight the following morning, but they tarried a

little too long to cook food and before they were through with breakfast the soldiers of General Chen opened fire on them at 4.30 A. M. Most of the men made their escape without their commander and fled to the hills, however, two were killed outright and two of their number were wounded and left lying in the temple. Hundreds came to see them but no one attempted to do anything for the wounded except that the local soldiers wanted to kill them. So Mr. Suhr arranged with the head of the local military to help relieve their suffering. This was granted and the local magistrate even provided a place and several dollars for food while Mr. Suhr and our evangelist are taking care of their wounds. When they are able they will be sent to their homes about 70 miles distant.

We sometimes feel that the little good we can do is only as a drop in the bucket, yet we know it is in accord with the Lord's will that the gospel should be brought to these people, so we endeavor to do our part and leave the results with God. Our request to the home church is that they continue to pray, work and give to these needy people.

Your co-worker in Christ.

ESTHER A. SUHR.

Shenchowfu, China,
April 16, 1931.

Worship Service*

(For use with October Program)

Woman's Societies

CALL TO WORSHIP—O Lord, open thou our eyes.

RESPONSE—That we may behold wondrous things out of thy law.

HYMN—"Abide with Me."

UNISON SCRIPTURE READING — Psalm 19: 7-14.

RESPONSIVE PRAYER—Psalm 119: 33-40.

HYMN (*sing these words*)—

Tune: "America"

God bless our native land;
Firm may she ever stand
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might.

For her our prayers shall rise
To God above the skies;
On Him we wait;
Thou who art ever nigh
Guarding with watchful eye,
To Thee aloud we cry,
God save the state.

*Take this OUTLOOK to the October Meeting.

New Society

We are happy to welcome the Woman's Missionary Society in Salem Church, Weatherly, Pa., organized June 23, 1931, with 16 members. Mrs. Clarence T. Moyer, First Street, Weatherly, Pa., is the president of this new organization.

Literature Chat

CARRIE M. KERSCHNER

HERE we are with the new programs spread before us! The September meeting is, of course, all planned by this time but perhaps this Chat is not too late to advise you of the fact that the play "Service Perpetual" sells at 10c each, 8 copies for 50 cents. If parts are not memorized they should be read again and again that the characters need not confine themselves too closely to the manuscript.

The leader for the Home Missions Study Class should show a copy of the book to be used. It may be either "The Challenge of Change," 60c paper; \$1.00 cloth or "God and the Census," 60c paper; \$1.00 cloth.

Girls' Missionary Guilds will, in October, begin the use of "Treasures in the Earth," 75c paper, \$1.00 cloth. Fine programs have been prepared on this book. Guild Reminders are 2c each, 20c per dozen.

Invitations

Each group of organizations, Woman's Missionary Societies, Girls' Missionary Guilds, and Mission Bands has its own distinctive "Invitation." The former is attractively printed with the shield, in color; the Girls' Missionary Guild Invitations invite us to "Follow the Gleam," the seal of the Mission Band in red and black on a yellow card has its own distinctive personality. These invitations are 1c each, 10c per dozen, 40c for 50, 75c per 100.

Program Topics for women's societies are priced at 2c each, 20c per dozen, \$1.00 per hundred. Each month contains blank lines for the name of the Group Leader, Hostess, Place of Meeting; the Special Emphasis for that particular meeting is also noted. The Topics are attractively printed on good paper. Why print your own?

"Followers of the Cross" for the October program is free. Remember to include postage when you send for the copies for every member of the Missionary Society.

Programs

Both the Woman's Society and Girls' Guild programs are very worth while. Additional copies are priced at 10c each, \$1.00 per dozen.

Mission Band Books

"The Friendly Farmers" is promised for early September. This is the Primary book and is intended for use for both home and foreign study. Cloth, \$1.00; paper, 75c. Junior foreign book is entitled "Wheat Magic." (Ready in September.) "Out in the Country" is the Junior book on rural life in America. (Ready in October.) Cloth, \$1.00; paper, 75c.

Other Helps for Workers with Children

The Picture Map of the World will fascinate all groups. It is a decorative map in outline form to be completed by the children. 50c.

Picture Sheet, "Farmers in Many Lands," 25c, is a folder containing twelve pages of pictures on farm life around the world. It is invaluable to use with the books, as is the set of eight *Teaching Pictures*. 50c.

Friendship Paper Dolls. These dolls are like real children of Korea, China, Japan and India. Clothes can be taken off and put on. A set of four dolls at 25c.

Farm Panel Pictures when colored, will delight the heart of any boy and girl. Price, 50c.

The Book a Month

Make it two! "What's It All About," a small but complete treatise on Law Enforcement and the ever-present-with-us Prohibition question; 25c and—two units are earned by the reading of it!

"Which Way," a novel of a rather unusual type and interest on the question which forms the basis of the October program for women. The opening sentence is, "It was a dark night, a wild night"; yes and there was a moon, a wretched man and a poor, broken, little woman who sat by the stove and a dear little girl who threw her arms around," but you'll want to read the story for yourself. It paints a picture that, we are told, will make older folks remember and younger folks learn! Price, \$2.00.

Those residing in the area of the

eastern Depository order from Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All others residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

Girls' Missionary Guild

Ruth Heinmiller, Secretary

THE theme for the foreign study this year is "Christianity and Rural Life Around the World." Here are some interesting facts quoted from "The Christian Mission in Relation to Rural Problems," by K. L. Butterfield.

"The rural people are significantly numerous. It is probable that two-thirds of the world's population, or roughly 1,000,000,000 people, live on the land and make their living primarily from the land. All the great mission fields are from seventy-five to eighty-five per cent. rural."

The book to be used for the foreign study is "Treasures in the Earth," by Fred Hamlin (cloth, \$1.00; paper, 75c). At the October meeting all the girls should come prepared to take a most in-

teresting motor trip through Korea and China where they will become better acquainted with some of the "treasures." Before starting on the trip the leader of the meeting may give the above quoted facts and then let the girls discuss for a few minutes the importance of the rural billion. It would be well to consider, for a few minutes, the life of Jesus as related to rural life; His birth, His boyhood days, His observations, His companions, His years of preaching, His parables, etc. Passages of Scripture may be suggested to show His relations to rural life. With this background discuss the reason why missionaries of the Christian Religion are concerned about the rural people.

Welcome New Guilds!

Eastern Synod—

Zion's Church, Bethlehem, Pa. Organized by Mrs. C. A. Butz with 25 charter members. President, Miss Betty Davies, 1705 Main Street, Bethlehem, Pa.

Potomac Synod—

Emmanuel Church, Hanover, Pa. Organized by Mrs. O. P. Weirman with 20 charter members. President, Miss Gertrude Lippy, 524 Broadway, Hanover, Pa.

Mid-west Synod—

Zion Church, Wathena, Kansas. Organized by Rev. C. Iffert with 7 charter members. President, Mrs. Edward Laipple, Wathena, Kansas.

Do You Know

1. *Why His Majesty, King of Siam, conferred upon Dr. McKean the insignia of Officer of the Order of the White Elephant?*
2. *Where a group of children presented the scripture lesson in dramatic form?*
3. *The name of the president of the new Woman's Missionary Society welcomed this month?*
4. *In what church a Sunday-school teacher presented her entire class for membership in the Woman's Missionary Society?*
5. *How it happened that on a certain day Mrs. Suhr thought particularly of the contrast between the women of America and those of China?*
6. *Who exchanged a silk top hat for a pith helmet?*
7. *The program of a day in a Migrant Camp?*
8. *What free leaflet is a very important part of the October Woman's Missionary Society program?*
9. *From which Synods new Guilds are reported in this issue?*
10. *What per cent. of the great mission fields are rural?*

The Messengers of Peace

By REV. ELDRED DYER

A LONG time ago I went one week-day to Westminster Abbey for the afternoon service. Whatever may be the case today, in those days men loved that four o'clock service. That afternoon I sat far back in the nave, strangely touched by the peace and beauty of the place; but I have forgotten all the service except the music. The service proceeded as usual, till presently the choir was singing Mendelssohn's "How lovely are the Messengers." From my seat neither choir nor organ was visible, and yet that music is the part of that service I can never forget. How the fresh, beautiful voices of the boys charmed me. They came floating to me like utter delight:

"Where, through the long-drawn aisle and fretted vault,
The pealing anthem swells the note of praise."

Only this anthem did not peal. Down "long-drawn aisle," by "fretted vault," the music floated like some "rare perfume" fills the evening atmosphere. It was more like pure spiritual worship than human worship generally is. Someone among those responsible for the music of that service had seen a vision of messengers publishing peace; and the loveliness of the vision throbbed and glowed in the music.

A VISION TO CHERISH

That vision is something the Church should always cherish. There are great reasons why she should cherish it. It enshrines things that lie far beyond the ordinary places of her life, things that reach out to her farthest frontier, and then point to other things yet beyond. When the Church at Antioch met in worship, the Holy Spirit spoke to her of messengers and far places; and obediently she sent them far. To her was the joy when they returned. The pages of the Acts of the Apostles are burdened with such things. But the vision may be dimmed. The Church may dream of other things. She may so see life that she emphasizes smaller and less vital things. She may

fail to see that publishing the Good Tidings is the glory of all her life and work. Yet it is when the good tidings are published afar, heralded among the poorest and least, that the life of the Church vibrates with joy and beauty. The good tidings glorify every gift and grace the messenger possesses, and shed celestial joy in the Church that sends the messenger.

IN THE FIRST PLACE

It is true that by the Spirit of God come many gifts. Governments came by the Spirit; knowledge that grows "from more to more" comes by the same Spirit. But it is always true that among those set by God in the Church there were "first apostles." And the Apostles simply were the "sent"—the first who were sent. In them we may see the vision of the messengers; and we must in our thinking ever keep the messengers in their proper order—we must remember *that they are first*. There is a place for the great Cathedral with its stately ritual, for the school of good learning with all its talents. There is need for the man of government with his rule and authority; but neither of these is first. Before each of these is the messenger. Surely our Blessed Lord can never be fully glorified in His Church unless she speed the messengers.

And it cannot be that the Church *may* send the messengers if she feel inclined, or able, or willing so to do. That would be quite unworthy of the Lord, and equally unworthy of the Church. The messengers *must* ever go forth to the uttermost parts of the earth; they *must* be sent by the Church because the Lord calls them; and it *must* ever be a joyful going forth, both for the sender and the sent. That is of the very essence of the life of the Church; and apart from it the Church will wilt and die.

APOSTOLIC DAYS

When the singing of those boys comes back to me, as it still does, and I ask myself, "What is that vision they sing?"—I, too, see visions.

I see the apostle of the Gentiles tramp-

ing in heat and dust along some great Roman road. Under the hot noon he is eager for a word with some other traveler; and when the cool of the evening comes, he is no less keen. I watch him in some city market-place speaking his message to this man and to that. Then I see him in some synagogue—the very citadel of his arch-enemies—speaking in tense fashion as he declares that Jesus is the very Christ. And I watch him on those old sea-routes, a man apart from every ship's company, because he is forever telling the "Glad Tidings," speaking "the everlasting gospel." Outwardly his life is rough and hard. Unrewarded, ill-treated, despised, he goes his way by sea and land; here and there he meets responsive love; often some prison is his resting place. But I am always sure that when I catch any sort of true glimpse of this man, I am seeing the vision the boys sang so sweetly in Westminster Abbey. Not the Bishops in Philippi, not the "honorable women" here or there, not those who ruled the Church in Rome, are the greatest in the Church; amidst them all, like some heaven-piercing summit, stands this wandering herald of the Cross—and the very glory of the Church of those days shines in him.

MODERN DAYS

At other times I see David Livingstone tramping where there are neither roads nor routes, moving across "the land of

darkness" and "the shadow of death." I see that his path is a new trail "blazed" by love. Spell-bound, I see him kneeling that morning by his bed—dead for love! Unspeakably thrilled I watch as those black hands carry his dead body so far, just to answer his love by their own. What could we sing for all that, what would so aptly match it, as, "How lovely are the Messengers?"

Sometimes I see our own John Hunt, pioneer and saint. In the Cannibal Islands, among "the habitations of cruelty," he walks serene and triumphant. In the morning of life he lays his life down. The only great music by which you could express his life must be like the music which has followed me so long—"How lovely are the Messengers."

HOLY THINGS

These are things for the closet not for the forum; they are for the face of our Blessed Lord, not for the faces of men. By them we are often rebuked, and constantly challenged to the uttermost. But they are things to cherish passionately. In them we read our Lord's holy will for His servants. Such things can only be cherished by prayer, supplication, sacrifice, penitence; they can only be followed by consecration and devotion. After His fashion and not after the fashions of man must they be construed. We can only cherish and do such things, in purity of heart and thought, and in complete self-abnegation. All this because the vision is great and for many days.—*The Missionary Review of the Methodist Church of Australasia.*

"The Kingdom of God is not only in the distant future—it has a real beginning in the present. Every one of us can enter it here and now. How is this entrance possible, we ask? The essence of Christ's message is—that entrance into the Kingdom depends on one great decision—to surrender one's self to the will of God."

Laying up Treasures in Heaven

How we Live and what we Give as the Children of God for the Glory of the Lord and the Good of our Fellowmen is Laying up Treasures in Heaven.

THESE ARE THE THINGS THAT ENDURE



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